The Priest

Edited By Priests For Priests

Secular Missionaries For Bolivia

July, 1956

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Diocesan Priests As Missionaries

OUR cover shows Archbishop Ritter giving the symbolic missionary's cross to Father Andrew A. Kennedy (kneeling), one of the three St. Louis archdiocesan priests who left May 20 for foreign missionary work in Bolivia. The Spanish-speaking Father Kennedy has a doctorate in canon law. Going with him to South America are Father David A. Ratermann, left, and Father Andrew B. Schierhoff. The three St. Louis priests are the first diocesan priests from the United States to go in an organized group into the foreign mission field. They asked for the assignment after the Archbishop had called for volunteers to ease the priest-shortage in Latin America. The prelate's request followed an appeal made to Bishops throughout the world by Pope Pius XII for help in bringing new priests to Latin America.

"We hoped that we might have some response," Archbishop Ritter said, "but we were overwhelmed with consolation at the evidence of the charity of our priests. More than 40 responded, volunteering to leave the parishes and flocks they love, to take up the hard life of a missionary in a land unfamiliar to them."

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their transportation and maintain them in Bolivia until such time as their own Bolivian parish is able to do so. They will retain their St. Louis incardination, but will be "on loan" to the Archbishop of La Paz for a period of from five to ten years. They will have a parish of their own, numbering some 15,000 souls, split off from San Pedro Parish in La Paz, which now counts 50,000 parishioners.

Notes

THERE is a little mail on hand for the priest who advocated a religious order for housekeepers, but unfortunately we have mislaid his address. Would he please get in touch with us?

* * *

THE eighth annual Seminarians' Catholic Action Study of the South Conference will be held at Immaculata Seminary, Lafayette, Louisiana, August 21-23, with the Most Rev. Maurice Schexnayder, D.D., Episcopal Moderator, as host. The theme of the conference: "The Church and Education for Living," will be treated by nationally recognized speakers. Further information and a prospectus can be obtained by writing to John Thomann, 2269 Milton St., New Orleans 22, La.

More On Bridey Murphy

WHEN we last heard of it, the superficial and even dangerous hodgepodge known as *The Search for Bridey Murphy* was still a best-seller. It held first place on the non-fiction list about a month ago with 160,000 copies sold. We are more pleased than

THE PRIEST JULY, 1956 VOL. 11, NO. 7

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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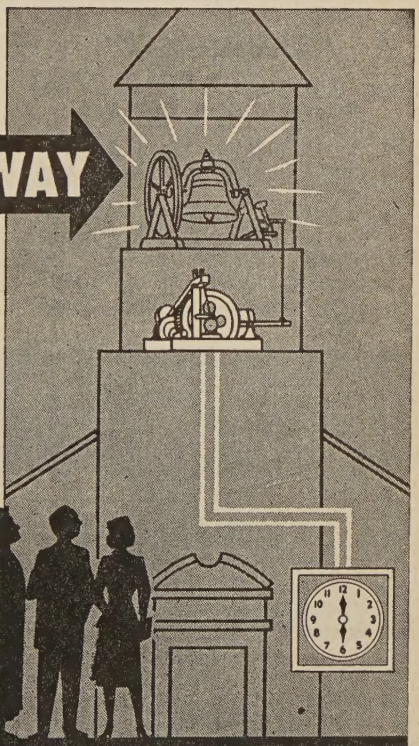

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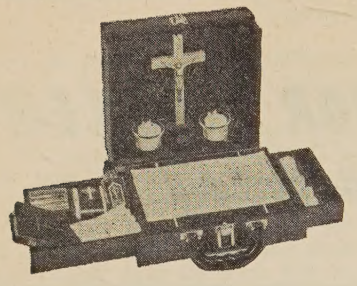

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ever that we had Father Siwek review it authoritatively; for some of our priest readers have already been questioned about it and have told us they were glad to have been forewarned.

A recent issue of *Newsweek* furnishes us some additional information about the progress of this piece of current quackery. The "Ruth Simmons" who was the star witness, we learned, has been in a state of nervous collapse as a result of all the publicity attendant upon her celebrated regression." Some modern psychologists and psychiatrists may well follow her example if all the agitation continues; they have tried in vain to stem the tide. One of them has said that this book has set back medical hypnosis 25 years.

The British Medical Association has appointed a committee to investigate the use of hypnosis and to set up some official sanction for the procedure. Dr. Lewis R. Wolberg of New York, whose *Medical Hypnosis* is regarded as definitive, takes pretty much the same position. Said he: "Because of the nature of hypnosis and the possibility of using it in a spectacular manner on public platforms, as well as in private parlors, it is constantly in danger of falling into the disrepute which has frequently halted its progress in the past. What is needed at this time are protective laws, which would . . . restrict the use of hypnotherapy to members of the medical profession in the same way that drugs and narcotics are restricted to prescription administered under medical supervision."

In view of what Father Siwek

wrote about the anxiety of the patient to comply not only with suggestions but even with anticipated wishes on the part of the hypnotist, we were particularly interested and even amused to learn of the work of Doctors Robert Rubenstein and Richard Newman of Yale.

These two investigators went Bridey Murphy one better. "Progression" is far more interesting than mere "regression" into the past. The doctors were able to get pliable patients to live out future experiences! This would have astounded Einstein. One medical student under hypnosis described an operation he will perform ten years hence. Other patients told wonderful stories of flying saucers and rocket ships which actually were quite convincing. All they were doing was "cooperating" with the hypnotist. And, as Dr. Wolberg points out, this was the case with Bridey Murphy.

We liked the characterization that *Newsweek* gave to the whole episode of Bridey Murphy:

"Probably the best example of what H. L. Mencken used to call *boobus Americanus* since dianetics."

Seminarians' Conference

THE Ninth Annual Seminarians' Conference which will be held August 4-6 at St. Michael's College, Toronto, Ontario will have as its keynote speaker the Most Reverend John J. Wright, Bishop of Worcester. The theme of the conference is "The Church—Her Mem-

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Most Rev. Francis A. Marrocco, D.D., "The Social Apostolate of the Church and Her Priests"

The Poor Mexican

WE were delighted to find that our May editorial struck a responsive chord. We are sure that there is no lack of interest in the Mexican question on the part of our priest readers. Father John Godfrey wrote us as follows:

"In line with the recent article about Father Kilday and the poor Mexicans I would like to make a suggestion. How about a National Collection for the Mexicans similar to the "Indian and Negro" Collection. Extra collections are always obnoxious but the Protestants are beating us to the punch with national funds, and any priest who is familiar with the Mexican problem knows that the priests in many places cannot carry on with parish funds."

Another priest who has been engaged in this Apostolate for some years on the basis of his experience insists that "until we train priests in ALL seminaries, dioce-

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san or religious, southern and northern, to have a *speaking* knowledge of Spanish, little will be done." Next to this in importance he stresses the need of an organization of lay personnel.

One letter we would have loved to quote; this, from a clerical wag who signed himself Padre Impio. However it dealt with episcopal matters beyond our ken and jurisdiction!

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Odds & Ends

FURTHER observations on the Restored Order would indicate that some of the laity miss the account of the Last Supper, stricken from the Passion; the knocking on the door of Palm Sunday; and the Vexilla Regis on Good Friday. Now that Holy Communion has been given to us on Good Friday, a further step in the order of logic would be permission for private Masses on Holy Thursday. We offer three Masses on Christmas and All Souls, but — most of us — none on the day when the Holy Sacrifice was instituted!

* * *

An article in the current issue of The Catholic Choirmaster traces the origin of "Mother dear, O pray for me" to a sentimental ballad published in 1850. It was the effusion of a smalltown boy lost in the big city and was enclosed in a letter to his mother at home. (A

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guitar arrangement was available.) Some hymn-compiler simply tinkered with a few words here and there and lo! a masterpiece in honor of the Blessed Mother!

* * *

We have looked over many an atrocious hymn in our day, but surely the blue ribbon must be handed to the one that starts: "The happy birds Te Deum sing."

* * *

Just imagine — ten years from now we'll probably be looking back on these as the "good old days" when you could get a fairly decent meal for as little as $5.00.

* * *

From an Anglican commemorative work: "The Church of England has not produced many martyrs — tribute to its moderation and good sense."

* * *

The London Universe reported on March 23 that a Polish ex-Serviceman who prostrated himself with arms outstretched near the Communion rail in Nottingham cathedral after the hierarchy's pastoral on the visit of Bulganin and Khrushchev had been read was raised and escorted from the cathedral by two members of the congregation.

However, Mrs. A. Czosnowska of London informed the paper that:

"The Pole mentioned in the news item simply performed a custom more than 1,000 years old, not so long ago known in all Catholic Europe.

"In olden times kings and beggars alike used to prostrate themselves before the tabernacle when praying for an especial grace. This

custom is still observed throughout Poland.

"Poor Pole, taken for a madman and escorted from the cathedral, when his intentions were to follow the wishes of the pastoral letter and pray for the persecuted and the conversion of the persecutors!

"He must have been greatly astonished as being so utterly misunderstood — as an Englishman would be if he were arrested for carrying the Cross and going barefooted to Walsingham."

The Sin of Onan: Disobedience or Impurity?

EVERY time we write on the anti-baby movement, citing God's punishment of Onan, we get a few letters from Protestants—and a few Catholics—contending that Onan was punished not for impurity but for disobedience.

To give them their due, the Protestant version of the story is a little ambiguous compared with ours. Here is the Douay:

"He knowing that the children should not be his, when he went in to his brother's wife, spilled *his* seed upon the ground, lest children should be born in his brother's name.

"And therefore the Lord slew him, because he did a detestable thing."

And here is the Protestant version:

"And Onan knew that the seed should not be his; and it came to

Continued on page 592

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The Priest

THE PRIEST JULY, 1956 VOL. 12, NO. 7

Editorial Comment

The Government Ought . . .

WE badly need a national system of interlocking highways, up-to-date, safe, fast and efficient. We are expecting a bumper crop of school kids and our facilities, both regarding quantity and quality, are in places quite inadequate. Steel is absolutely essential to modern life: it is the basic stuff of tin cans or skyscrapers and its production must be carefully controlled. New homes are needed all over the U. S.; money must be provided and materials, all as soon as possible. More and more people are getting older and older, as doctors and research men extend the resources of a new science called gerontology —what about old-age security?

So it goes. One could easily enough multiply or diversify the instances of national needs. This is not our point. What is discouraging is not the fact of new necessities. America has faced them successfully since the day of its birth. What is discouraging, rather, is the growing unanimity and lack of diversity in the provisions offered for every problem — turn to the government.

The government, it is argued, should pour out billions for school and highways and pensions. It should regulate, for example, the steel industry not from Pittsburgh but from Washington. It should enter the field of finance on every level: guarantee minimum wages, lend money at lower rates, finance housing on life-time terms, pension off veterans of every war (however one may define "veteran" or "pension" or "war"), provide blanket security "from womb to tomb." It should also regulate foreign oil importations, protect the textile industry from Japan and the bicycle manufacturer from Britain, provide public power and effectively throttle any attempt on the part of private industry to develop the peacetime uses of the atom.

The latest, but not necessarily the last, proposal for govern-

ment intervention and regulation we have come across stems from the Junior Senator from Oregon. We may mention it in passing. He suggests that the government finance political campaigns to free candidates from indebtedness to private interests. It is not that we are particularly disturbed by this plan for it dates back to Theodore Roosevelt, who, however, lived in an entirely different world. But there are some interesting implications in the Senator's position that illustrate the thinking of many a modern politician who, after all, simply reflects the mind of many a modern voter. This is what it means, pretty much, to be a politician.

The Senator offers his scheme as a kind of reform movement to abolish or to mitigate abuses in the contemporary election system whereby candidates are forced to raise enormous sums of money and may possibly become less than scrupulous about sources. Public financing of candidates (as clarified by him in important details) is offered as a plan to eliminate the control of private power groups.

In common with all those who advocate more and more government intervention, the Senator eventually seems to be forced into a formulation of a now almost trite disjunction: Public or Private Control. This is his chief interest to us, for the plan as such might well be debated. Next, the advocates of more and more centralization openly or by innuendo advance the thesis that this thing called "private" is insidious, irresponsible, and predatory. Private financing to all too many equals unjust gains. Insurance companies are casually seen as unjust aggressors. Big industries, in a phrase F.D.R. made famous, are robber barons. Private schools as private are divisive. Electric companies or natural gas producers have somehow pillaged public properties. Monopolies threaten on all sides.

On the other hand, as one might expect, whatever is done in the name of government must be benign and beneficial. Government is a friend in need, indeed. One now turns to it almost instinctively, as in the past one turned to God. It becomes a natural thing to ask the government, and no one else, for more roads and more schools and more pensions and total security. That, it would appear, is what government is for.

If we have exaggerated here, it is but slightly. It might be more exact to confess that not everyone over-simplifies the issue. It is entirely correct to insist that central government plays a legitimate and useful role. Yet it is equally true that millions, particularly those on the receiving end, have been conditioned by adroit and influential propagandists to look to

government for the fulfillment of ordinary needs that in the past have found personal and local answers. Even the concept of an individual state, one of forty-eight, has become negligible. Though, currently, some Southern states for quite other reasons seek to revive this moribund political entity, it would appear that they are attempting the humanly impossible. After TVA, PWA, WPA, crop-props and the rest, one might as well try to resurrect Thomas Jefferson.

In all this mania for bigger and better government a few simple but relevant questions are usually lost sight of. It is not easy to ascertain whether this is an ignorance or an ignoring. But before it is too late one should openly ask: What is government? Is it the answer to every problem as it is assumed to be?

Government can conveniently enough be defined (thus Funk & Wagnalls' Desk Standard Dictionary): "The organized control of a state or community; the controlling power; the administration . . ." Nothing could be simpler than this definition. Perhaps that is why it is rarely, if ever, used by those who advocate central and omnicompetent government, for there is nothing sacred or venerable about a mere administration or any given controlling power, democratic or republican or socialist or communist. It is the sometimes sad fact that a party is constituted merely of ordinary politicians who have either won enough votes from a not particularly enlightened electorate or seized enough power to enable it to control the nation. In its organization, however internally efficient, one looks in vain for infallibility, omniscience, impeccability, or even stability.

This is one lesson that the present attacks in Russia on the memory of a fallen god, Stalin, make abundantly clear. Even we Americans are ourselves soon to be engaged in a national contest to decide whether or not a good government, that of Mr. Eisenhower, shall be replaced by another good government of an opposing party. Were our government communistic we should be going to the polls to vote in an empty and meaningless ritual to continue its dominion over us. Were we out and out socialistic, our vote would mean about as little — it would signify a validating and endorsing of a meal ticket.

There is, really, nothing mysterious about government, nothing which prevents it from being judged by the ordinary rules of prudence and morality. For some our notion is not mysterious enough, not transcendental. The new hierophants accordingly seek to by-pass Funk and Wagnalls. And it is a significant fact that back of all this naive reliance on govern-

ment lies a lot of false philosophy, a certain amount of calculated connivance, and some plain old-fashioned greed. If Martin Luther and John Calvin made too much of original sin, modern ages have gone back to Pelagius and profess an optimism about human powers and human perfectibility and human government that represents the opposite extreme.

We strongly suspect that the current Pelagianism which afflicts us is that of Rousseau; that a prevalent theory of democracy which has replaced that of the Founding Fathers is also that of Rousseau; and that the naive trust modern Americans tend to place in governments rises from the same source. In this fundamentally absolutistic and non-American view, government becomes a "person" of sorts, a supra-real being whose Will is always right and just and good.

It is certain, at least, that there are too many modern theorists who incarnate or substantialize the state, and that they exist at home as well as abroad. Modern philosophy and education nicely reflect this dangerous exaggeration which runs from John Dewey to Sidney Hook and embraces a number of crackpots whom both of these worthies would repudiate. Though some of its advocates call it democracy, for them it is more clearly understood as socialism. With others it is a substitution of democracy for religion but in their creed the notion of democracy is dangerously perverted, for democracy cannot serve as a religion. This is a theme we hope to enlarge on later. For the moment permit us to set forth some plain old-fashioned notions.

The device known variously as centralization or public control or government regulation or federal autonomy is nothing new, although the twentieth century tends to seize on it as a cure-all. It goes back to the borders of recorded history. The Book of Genesis tells of a happy experiment of this kind performed by Joseph. Other parts of the Pentateuch relate the less happy absolutism of the pharaoh who oppressed the Chosen People. The history of Greece is replete with tales of the tyranny of mob rule—which "democracy" once meant and can mean again. Diocletian used most of the modern devices of regulating monetary standards, setting price and wage scales, and regimenting labor in a classic attempt at abrogating the law of supply and demand. He created only another omnipotent state. There is nothing infallible in the technique.

Our own government is composed of you and me and our neighbors. It is quite as fallible and prone to error as each of us. It is not a "person" but a sum of persons. That is why, at least in America, we have the vote to establish the will of the majori-

ty. The government in practice is simply what we do but we can all make mistakes. The history of government is also the history of multiple mistakes. That is why some governments no longer exist: some of them fell apart through weakness and fatigue or old age; some of them were destroyed because they were unjust; others were destroyed because they lacked the vitality to perceive and repel an aggressor. The United States itself can suffer a fatal weakness of fatigue or lack of vitality; it can become unjust and oppressive.

Behind the fine word government there exists actually a mere bunch of people: good, bad, and indifferent. Some of them may be academic theoreticians; some foggy dreamers like Henry Wallace (who almost became president). Some of them seek raw power. Then there is the usual run of job-seekers and ward-heelers and an occasional crook or two. At intervals a Lincoln emerges. Frequently enough in our history, thank God, devoted public servants have borne their burdens well.

Nor is there anything particularly beneficent about governmental money which is simply your money and my money and the resources of our neighbors.

Power inevitably follows the disbursement of funds. He who controls the purse strings eventually controls other political phenomena. The more one comes to depend upon the state in a denial of responsibility, the more one surrenders up individual liberty. Someone has put it more graphically:

> "This is the law, and the law shall run
> Till the earth in its course is still:
> That who so eateth another's bread
> Shall do that other's will."

This is why modern Popes have stressed what is sometimes called the principle of subsidiarism. The term is excellent inasmuch as etymologically it highlights the proper function of the state as a "help" while it fully emphasizes both the freedom and the responsibility of the person and the smaller group. The current problem, a thorny one we concede, is to apply the principle in its exactitude, to mediate between pure socialism and extreme individualism. This is the area wherein prudence operates but it is a part of prudence first to see the complexity of the problem.

Perhaps one should apologize for writing such simple elementary stuff as this. But if an apology be in order, let us at least cite the fact that there are those who appeal to some kind of transcendental economics, perhaps the philosophy of Santa Claus. —G. J. G.

Dealing With The Puerto Rican

Edward J. Dunne, C.SS.R.

Expediting the "paper work"

ALTHOUGH statistics prove that the migration of Puerto Ricans to the continental United States has dropped off in the past two or three years, it still continues at a steady and rather heavy rate. This means that each day more and more continental priests are coming into personal contact with the Puerto Ricans. They are living in your parishes; their children are enrolled in your parochial schools or at least in your released-time and Sunday-school programs. They approach you in order to receive the Sacraments. All this in turn involves an increase in routine paper work between the continent and Puerto Rico.

The writer is stationed in the third largest parish in Puerto Rico, a parish which is supposed to have the largest number of practical Catholics in all of Puerto Rico. In spite of its size, it offers a good cross section of an average Puerto Rican parish. Scarcely a day goes by in which we do not receive at least three or four letters either asking for certificates of baptism or of one of the other sacraments or sending us pre-matrimonial investigations, or advising us of first communions, confirmations or marriages to be noted in our baptismal records. Admittedly the reply to such letters is often less than satisfactory, due in most cases to the fact that the information given us by continental priests is often inaccurate or insufficient. This in turn is due, of course, to the fact that American priests are not too well acquainted with Puerto Rican practice and proceedure.

Before we even begin to consider the problems with which this article is concerned, may we suggest that in all your correspondence with Puerto Rico you use air-mail. Ordinary mail from the continent comes by boat, a four-day trip, and especially if your letter or postcard misses the mail-boat from New York by a day or two, as much as two weeks may elapse between the dates of mailing and of delivery to a rectory in Puerto Rico. Air-mail letters on the other hand will usually be delivered within 48 or at the most 72 hours from the time they are mailed.

The first point to make clear is this: when taking down information about the vital statistics of Puerto Ricans, accept all such information with a grain of salt until you see the date in writing on an official document, either civil or ecclesiastical. Puerto Ricans, and especially those of the poorer classes, are, as a general

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Father Dunne writes from Caguas, Puerto Rico.

rule, extremely vague about such dates. Nor is it unusual to find serious discrepancies for example in the date of birth as as given on the birth and the baptismal certificate. Sometimes this is due to the fact that the godparents make a poor guess in manufacturing information at the time of the child's baptism. Very often however the fault is due to the child's parents. The civil law requires that all births be registered within ten days, but particularly where the child is born at home, the parents may neglect to register him for weeks and even months. When they do get around to registering the birth, in order to avoid fines and red tape, they will say that the child was born just a few days previously. This gives rise to the situation where the child was apparently baptized before he was born. Occasionally this situation causes us some annoyance, namely when a person who is just 21 years of age wishes to get married. Our baptismal books will show that he has already past his 21st birthday, whereas according to the civil register he has not yet reached it, and is consequently a minor who needs the written permission of one of his parents in order to get married.

The Double Surname

A second point which needs explanation is the sometimes confusing custom of the Puerto Rican's double surname. Coming from a Spanish-speaking country, the Puerto Rican, if he is a legitimate child, has a double surname, formed from the first surname of his father and of his mother. For example, the child of Juan Rodriguez Ruiz and Maria Lopez Perez would be called Jose Rodriguez Lopez. Thus, Luis Olmo, an outfielder some years back with the Brooklyn Dodgers and Boston Braves should have been known as Luis Rodriguez for his full name is Luis Rodriguez Olmo. And Vic Power, first baseman for the Kansas City Athletics should be known in the United States as he is in Puerto Rico as Victor Pellot, for his full name is Victor Pellot Power. There is a very practical reason for the custom of the double surname. Because of the relatively few surnames in general use among Spanish speaking people, the double name is often necessary in order to distinguish its bearer from other people of almost the same name.

Rodriguez, for example, in our master baptismal index, looks like Smith in the Manhattan telephone directory. In the United States, however, and particularly in areas where Puerto Ricans or other Spanish-speaking groups are not very numerous, the first and more important surname is often taken by the uninformed as a mere middle name, in imitation of the English Protestant custom of giving the child its mother's maiden name as a

middle name. This explains why in the example given above Luis Rodriguez would become known as Luis Olmo.

An illegitimate child on the other hand has a right, strictly speaking, only to his mother's surname. On this point however there is a tremendous divergence between theory and practice. First of all, some years back a law was passed whereby the illegitimate child was given the right to use his father's surname, provided only that the father appear before the registrar of vital statistics to acknowledge his paternity. The child then becomes a "recognized" child. But among the poorer classes concubinage is accepted as a normal manner of life and most illegitimate children are the offspring of permanent concubinate unions rather than of passing affairs. As a result, even before the present law was passed, many illegitimate children used the father's surname even though legally they had no right to do so.

Since concubinage and illegitimacy have a tendency of running back through several generations, at times we have to find a person's legal surname. Under the Spanish government, no civil records were kept until just a very few years before the Spanish-American war, or more correctly, up until that time the ecclesiastical records were at one and the same time the civil records. It seems that the old Spanish priests were far more consistent in their manner of recording illegitimates than are presentday civil officials. The present practice however is to record the name in our ecclesiastical records in exactly the same way as it is recorded in the civil books.

Tell All You Can!

When writing to Puerto Rico for baptismal records therefore, please give us as much information as you possibly can, even going so far as to give us the names of the person's parents *and grandparents*. The more information you give us, naturally, the better chance we have of finding and verifying the record. You see, we have far more baptisms than you do. In the parish where the writer is stationed we average 2,300 baptisms a year. Nor does the approved baptismal record facilitate a page-by-page search for a particular baptism. First of all, as has been implied above, we are required to put in much more information for each baptism than is ordinarily required in the States, so much so, that although we use large quarto-sized records, we have room for but three baptisms a page. We fill such a 500 page baptismal record in about eight months. At the present moment we are entering our baptisms in Volume 92. And for some unexplainable reason most of these books contain no index. Most large parishes such as ours have some sort of master index, but if the information you

send us is insufficient to find the record you want in our master index, can you blame us if we do not sit down and go through the book page by page?

Whenever you receive a baptismal certificate from Puerto Rico you will find the volume and page number of the original record somewhere on the certificate. We would appreciate it if you would refer to that volume and page number in advising us of confirmations, first communions, and especially of marriages to be noted in the baptismal record. Many of you follow the American custom of sending us the date of baptism instead, but that is often a useless piece of information, for two baptisms which took place on the same day may be as much as 100 pages apart in our records. If we do not readily find the baptism in our index it means quite a bit of time lost trying to find it through a page-by-page search. On the other hand, if you refer to that volume and page number, we do not even have to refer to our index.

Huge Confirmation Classes

From time to time you send for confirmation and first-communion certificates. To be truthful, our confirmation records are at best inadequate. If you ever saw a Puerto Rican confirmation tour, you would immediately understand why. In most parishes the Bishop comes for pastoral visitation and confirmations once every five years. In the writer's parish, the Bishop comes every two years, stays a week, and confirms about 3,800 people. On the Sunday which fell during his last visit, he confirmed 1,987 persons between 11 a.m. and 9 p.m. and even at that we had to turn away some people after the final ceremony of the evening. In years gone by, when his predecessor came only once every five years, we have records of 10,000 confirmations in a single two-week period. That is more confirmations than most parishes in the United States have had in their entire history.

An hour or two before the confirmations are due to begin, we lock up the church and set up a number of small tables in the church yard. Members of the different parish societies are supplied with pencils and blank forms. The sponsors (and each child has its own sponsor) approach the tables; our workers fill out the blanks and give them to the sponsors. When we think we have enough candidates to begin with, we open the church, letting the candidates and sponsors in until every seat is taken. Then we lock all doors and windows again to prevent anyone from entering or leaving the church while the ceremony is in progress. Even with all our precautions however we have found people passing babies in and out of windows in the rear of the church. As each sponsor brings his child to the com-

munion rail to be confirmed, he surrenders the blank which has been filled out earlier by one of the workers. When all have been confirmed and the final prayers have been said, we open the main doors of the church to let out the crowd. Then we open the side doors to let in a new crowd and begin all over again.

According to an immemorial custom in Spanish-speaking countries, children are confirmed as soon after baptism as possible, long before they reach the use of reason. Lock up 500 squealing babies for over an hour; do it seven or eight different times in the course of a Sunday and you can imagine what your church looks like on Sunday evening. Then after the week's tour is over begins the tedious task of entering the confirmations in the record.

Keeping the Records

Admittedly it would be wonderful if we could give this work the same care and attention as is done in the United States. But to do so we would have to drop or at least seriously curtail almost all other parochial work for several months before the time of confirmations. And we would have to hire a huge office force to look up and write out baptismal certificates before and during the confirmation tour as well as to make the necessary entries once the time for confirmations had passed. The most we can do is enter the confirmations alphabetically, without worrying too much about the accuracy of the information given on the blanks. Yes, we know that according to can. 470 §2, we are supposed to note the confirmation in the baptismal record, but under the circumstances it is physically impossible. If anyone raises his eyebrows at this, let him come down to Puerto Rico and try to make the notations.

In years gone by no attempt was even made to list the names alphabetically in the confirmation register, a very short-sighted policy to be sure. Invariably when we start looking for a confirmation record, it is one of the last ones to be entered for that particular year. At present our office staff is spending every available moment in the preparation of a master index to remedy this situation. But believe me when I say that it is almost miraculous that we find as many confirmation records as we do. Nor are the confirmation records in other parishes around us any better than our own.

What has been said of the confirmation register is true also of the first-communion register and for practically the same reasons.

The documents from the United States which cause us the biggest headaches, as they probably do you too, are the pre-matrimonial investigation forms. First of all, these forms

are usually in English — although the witnesses to be interviewed do not ordinarily understand a word of English. Couldn't a Spanish translation of these documents be made, at least in those dioceses where Spanish-speaking people constitute a sizable portion of the Catholic population? Some dioceses, e.g. the Archdiocese of Chicago, have already made such a translation. And even in those dioceses where the size of the Spanish-speaking population does not warrant the time, effort, and expense of a special translation, could not a supply of Spanish forms be obtained either from a diocese which already uses them or from one of the Catholic publishing houses?

The Language Problem

At the present time it is true that the majority of priests in Puerto Rico understand English. This is particularly true of the native priests, most of whom were educated in seminaries in the United States, as well as of the American priests working here. But there are also a fairly large percentage of European and particularly Spanish priests who know little or no English. What they do when they receive your investigations I do not know. Nor is this condition likely to improve in the years to come. Native vocations for the secular clergy are now being trained at a minor seminary here in Puerto Rico and at a major seminary in the Dominican Republic by Spanish-speaking Jesuit Fathers, so that the seminarian has little opportunity to acquire a facility in English.

True, English is taught in the minor seminary but personal contact with the seminarians proves that except for an occasional natural-born linguist, few of the seminarians have any facility in English. This is not surprising, for, after all, how many American priests are fluent in the modern foreign language they studied in high school or in the minor seminary? And even with a certain degree of fluency in both English and Spanish it is still quite difficult to translate the English questions into Spanish at sight in a manner in which the witness, who is testifying under oath, understands the real meaning of the question. Very often his reply shows he has not understood the question at all.

A second difficulty, far more serious than the first is that the investigation forms seldom give the correct mailing address of the witness to be interviewed. There is an average of one priest for every 7,000 Catholics in Puerto Rico. Obviously therefore the average priest is personally acquainted with only a small portion of his flock. Therefore, when you interview the couple on whose behalf an investigation in Puerto Rico must be made, insist that they tell you not merely where the

witness to be interviewed lives, but also his mailing address. In most cases the two are completely different.

Outside of the residential areas of San Juan there is very little house-to-house mail delivery in Puerto Rico. In some cases the witness has a post-office box. But Puerto Rico is still predominantly an agricultural community, and most of our people live in the country. In recent months rural delivery has been greatly expanded and rural mail boxes are springing up all over the countryside. But rural delivery exists only where there are paved roads and an awful lot of people in Puerto Rico do not live anywhere near a paved road. Such people usually have their mail sent to the home, the post office, or the RFD box of a relative, a friend, or the owner of the farm on which they work, or to a store in the town where they trade. Our rectory is a favorite mail drop; at least a third of the mail which comes into the rectory is for such people. Then, whenever they come into town, perhaps once a week, they stop off at the mail drop to see whether they have received any letters. Now unless we know the address where the witness picks up his mail, it is often difficult and sometimes impossible to contact him.

Needle in a Haystack

The following example brings out the difficulties which are created when no mailing address is given. Several years ago a young Puerto Rican couple approached a stateside priest in order to get married. In the course of his investigation the priest discovered that the two young people were close relatives but that they did not know the exact degree of the relationship. So he was obliged to send us two sets of investigations, one for the parents of each of the young people. Having spent some time in Puerto Rico he knew enough to tell us not merely in what "barrio" each set of parents lived, but even the specific part of the "barrio." (In Puerto Rico a municipality includes a town and the surrounding countryside; the countryside is officially divided into political and geographical sections called "barrios." There is no English word which accurately translates this idea; the closest approximation would be a "rural ward.") But unfortunately he did not give us the all-important mailing address. Since a date had already been set for the marriage and was fast approaching, there was a certain degree of urgency to the case.

To contact the parents would have been an all-day trip. It is a 25-minute ride by car from town to the end of the nearest paved road. From there we would have had to go on by horseback, an hour in one direction to the home of the

fiance's parents, another hour back to the end of the paved road, and then 45-minutes more, still by horseback, to the home of his fiancee's parents. And of course we would have to make arrangements ahead of time to have a horse waiting for us once we drove out to the country, either by sending out one of our own horses, another 90-minute trip, or by borrowing one from some family in the country. To do all this would have taken at least six hours. Actually we settled the case by looking up the baptismal records in a neighboring parish where both young people had been baptized, and in a little over an hour we were able to establish that they were second cousins. Then later, when there was Mass in the country chapel nearest the two families, we sent for them in order to make the now superfluous investigation.

Some continental priests, undoubtedly as a result of previous sad experiences, hand over the investigation forms to the engaged couple with the request that they mail them directly to the witnesses and instruct the witnesses to present them to the local parish priest here in Puerto Rico. This system, if it works, is by far the quickest and most convenient for all concerned, but for obvious reasons it cannot be recommended.

An Ever-Present Danger

Regarding the pre-matrimonial investigations, in dealing with the Puerto Ricans of the poorer classes — the ones you are most likely to meet in the United States since the financially well off have little reason to emigrate — it is well to remember that there is an ever-present danger. These investigations have to be made; in fact they are probably far more necessary in the case of Puerto Rican immigrants than in cases involving native-born Americans. But it is always well to remember that the Puerto Rican of the poorer classes comes from an environment in which concubinage is accepted as a normal manner of life. Consequently if he thinks too much is being demanded of him in regard to either investigation or instruction he will drop the entire business and live in concubinage as his father probably did before him. It is especially well to watch out for this in cases in which the man is not a practicing Catholic. If he comes to your rectory in order to arrange for his marriage it is probably only to please his fiancee; he probably thinks that he is going to great lengths to do you a favor. The girl on the other hand, even though she may be a fairly devout Catholic is primarily interested in getting a husband and will accept the man on his terms, even at the cost of compromising her own conscience. This is undoubtedly a throwback to a bygone day when it

was almost impossible for a single girl to be economically independent. The reason behind the custom no longer exists, but the custom itself still endures.

May I suggest therefore since the good of souls is at stake that in dealing with the pre-matrimonial investigation of Puerto Ricans, without sacrificing principle, you do everything in your power to facilitate and simplify the necessary investigation. For if you lose the couple, it will be extremely difficult to win them back later on. It is true that this puts the priest in a cruel dilemma. He knows only too well what he is supposed to do; yet if he insists on fulfilling his duty he runs the risk of alienating the very people he is trying to help. The pre-matrimonial investigation is at best a very delicate business in which we must do our duty yet not let the investigation defeat its own purpose by estranging the couple for whose benefit it is being made.

Guarantee A Date!

The writer has found from his own experience that the best way to bring the entire business to a successful conclusion is to guarantee a definite date for the marriage before explaining to the couple the work that must be done. At times this puts the priest himself under pressure to complete the details in time for the wedding date. Once the couple themselves understand that these details must be taken care of before the wedding can take place, they will usually make an earnest effort to cooperate. But in cases where he has been loathe to set such a date because of the complexity of the case, either the people do not return at all and are presumed to be living in sin, or they show such a lack of interest in securing the necessary documents that cases which could be terminated in a relatively short time drag on for interminable months.

As to the matter of these investigations, the following information may be of some help to you, not as a substitute for the investigation itself, but to give you an objective norm against which to evaluate the information you uncover. Of course since we are dealing with moral truths, you are going to find exceptions to these norms, but I would like to emphasize that they are exceptions. Different levels on the social and economic scale have their own mores and customs. The norms given here apply only to the poorer classes, whom, as was said above, you are most likely to meet in the course of your parochial activity.

Although presumption cannot be taken as a substitute for proof, nevertheless if a Puerto Rican insists he was baptized, the presumption is heavily in his favor. In the writer's parish, for example, the number of baptisms in a given year usual-

ly exceeds the number of births reported to the civil registrar. Although only a relatively small percentage of Puerto Ricans are what we would call practical Catholics, the whole environment is Catholic, so much so that it requires a positive act and a bit of a personal sacrifice on the part of the average person officially to adhere to a Protestant sect. The case is somewhat similar in kind if not in degree to that of a convert to Catholicism in the rural areas of the "Deep South." The person may occasionally attend Protestant services; more serious still, he may dabble in spiritism. But in spite of it all, he still considers himself a "loyal" Catholic. Therefore the need for the dispensation for *mixta religio* is extremely rare. Out of over 400 marriages in the writer's parish in 1954, we had only *one* case in which that particular dispensation was needed.

Various Procedures

Since parents who consider themselves Catholics may be somewhat careless about having their children baptized, if we come upon a case where sufficient proof of baptism cannot be adduced, we usually ask the person to submit to a course of instructions and then baptize him conditionally before the marriage. There is not too much difficulty in getting him to agree to take the course of instructions, since he already considers himself a Catholic. There may be quite a bit of difficulty however in getting him to come faithfully to the instructions once you have begun them. In marriage cases involving two Puerto Rican partners, the writer has had to ask for the dispensation of disparity of cult only once in four years. That involved a man who considered himself a Catholic, even though he had never been baptized. The Legion of Mary brought him around in order to fix up his sinful union about two days before he was due to leave for the United States. Since there was not enough time left to give him the necessary instructions before baptism, we made him promise that he would take the instructions on his return to Puerto Rico, and then asked for the dispensation in order that he might be married before he left for the States.

If the Puerto Rican insists that he has also been confirmed, even though he cannot remember a single detail of his confirmation, still the presumption is again in his favor, although not quite so strongly as in the case of his baptism. As was said earlier, the custom is to confirm a child as soon after baptism as possible, usually before the child reaches the use of reason. Even parents who show no desire to rectify their own marriages are anxious to have their children baptized and confirmed. In the time that

elapsed between our last two confirmation tours, we had 4,600 baptisms; during the last confirmation tour over 3,800 people were confirmed, a ratio of better than 4 confirmations for every 5 baptisms.

It is to be presumed however that the average Puerto Rican has *not* made his first communion. Only about one child out of three ever progresses this far. The reason is that whereas the child can be confirmed before reaching the use of reason and therefore without the need of any previous instruction, he must assist at catechism classes for a considerable period of time before he can receive his first communion. In the majority of cases neither the child nor its parents are sufficiently interested in making this sacrifice. And even among those who do make their first communion, too large a percentage never again receive the sacraments. We have not been too successful in convincing either the child or the parents that the child is obliged to continue practicing his religion even after having made his first communion by coming to Mass regularly, by receiving the sacraments frequently, and by assisting at catechism class. Even good Catholics sincerely believe that the catechism class is exclusively for children preparing for first communion. And all efforts to introduce a released-time program in the public schools have failed.

Check For Masonic Affiliations

There is a slight but very real danger that a prospective groom may be a member of the Masons or other forbidden society and this point should be thoroughly explored. There is much less danger that his fiancee belongs to the woman's auxiliary of such societies.

In regard to the unity of marriage, the average Puerto Rican man of the poorer classes will ordinarily be faithful to his wife as long as he continues to live with her, regardless of his conduct before marriage. This is especially true if he has gone to the trouble of being married properly before the priest. Whether it holds true also of the time he spends separated from his wife while he is working in the United States, I cannot say. If the marriage breaks up, however, he will probably cohabit with another woman. The wife will ordinarily be faithful to her husband even under the most trying conditions. There is some evidence however that in cases where the husband leaves a wife and children in Puerto Rico in order to work in the United States, the wife's economic condition may become so acute that she may be forced into occasional acts of prostitution unless she receives money regularly from her husband for her own support and that of her children. This is especially true in cases in which the wife cannot support herself by taking a

job in a factory because she has no one with whom she can leave the children during the day. For this reason, priests who are working among the migrant farm-workers in the United States should take a real interest in seeing that such men send money back to their wives and families in Puerto Rico.

The average Puerto Rican of the poorer classes, no matter how faulty his religious instruction may be, understands quite clearly that a marriage entered into before the Church cannot be terminated by divorce. So keenly aware of this fact is he that if he harbors thoughts of separation or divorce, he will probably avoid being married Catholic. Therefore if he presents himself at your rectory, you can presume that he intends his marriage to be a permanent union lasting until death.

Regarding the primary purpose of marriage, the procreation of children, in Puerto Rico, birth control is a sin of the middle class rather than of the poor, and this in spite of the fact that the poor can obtain both instruction and contraceptives at little or no cost to themselves. Poor couples may occasionally fall into the sin of birth control, but ordinarily they will not make it a continued practice over a long period of time. There is quite a danger however that they will resort to abortions and to sterilization. Therefore it would be wise to give them a clear and thorough explanation of the Catholic doctrine regarding these two sins in the course of your pre-matrimonial instructions.

In conclusion I think that you will find that work among the Puerto Ricans will demand a great deal of patience, understanding, and tact on your part. It will also demand a greater sacrifice of time and energy to accomplish the same results than would be required working for native-born Americans who are probably better instructed in their religious duties. But have we any right to determine a limit to the degree of sacrifice we are willing to make when the good of immortal souls is at stake?

Talking To Whom?

What are we doing to make the Faith change human society? So that we run no risk of being an in-breeding folk talking only to one another? The method—among so many!—that suits our readers is the full understanding of the Liturgy and the ability and readiness to explain it to others. Ask, if there is not one of our acquaintance whom we could persuade to accompany us to Mass, having explained beforehand the meaning of at least its chief parts!—C. C. Martindale in **Amen.**

Awaken The Sleeping Giant

Mr. Alvin T. Ehrensing

Toward a better informed laity

RECENTLY in Oakland, California a study class was started for adult Catholics. It was not a convert class nor was it a confirmation class or a retreat. It was, as it was called, an adult study class. The priests who initiated the class were pleasantly surprised at the number and quality of the turnout. Where tens were expected, hundreds showed up. It was necessary to move to larger quarters than originally planned. That the quality was high was demonstrated by such questions as "Why is each angel a species in himself?" Far more than half of the class were college trained, a very large number being professional people. The class was not dismayed that recommended outside reading included "A Companion to the Summa." The clergy rather than the laity were astonished at the general situation. I suggest that this condition could be repeated many times over throughout the United States were the effort made to do it.

Within the past year a priest with whom I am acquainted started to give his Holy Name Society a series of lectures on religion. He started this series with something like the catechism version of a treatment of the Sacraments. When I suggested that he consider some outside reading and offered "My Way of Life" for his consideration, he indicated that his men were not ready for anything so comprehensive.

We lay Catholics need more adult education in our religion. Our clergy err when they assume a priori that we are not ready for such. It is considered sensible to face squarely the fact that we must live as adults in an adult world in our everyday lives, but even a large portion of the clergy do not seem to consider it incongruous for the average Catholic to live as an adult with a grammar school training in religion. The greatest thing that could happen to these United States, if not the world, would be for a concerted effort to be made to train our adult American Catholics as adults in religion.

How often have you seen a Catholic man back down from an argument or discussion with a Protestant or an atheist? This should not be and it would not be, were we all reasonably well grounded as adults in our religious teachings. Most of us learned enough about our religion to allow us to be confirmed, some had grammar school education in parochial schools. The number falls very sharply when we consider those who

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Mr. Ehrensing writes from Stockton, California.

have had high-school religion and then college religion. The amount of effort put forth by the average mature Catholic to better understand his religion is far too small. Some stimulus is needed.

A Suggested Program

The reason for the Catholic laity's religious immaturity is not to be discussed here. Rather, we are going to undertake a discussion of what can be done about it. The first step would seem to be to inaugurate a large number of classes such as that in Oakland. The next step would be to move this out to the home-study level in the form of discussion groups headed by the most promising "graduates" of the classes. When members of these groups become well grounded, a fact to be determined by pastors who know the members of the groups as individuals, then they are ready for advanced training and ultimately to branch out to help teach others not so readily brought into large classes.

Another thing which could do much to educate the average Catholic as an adult in his religion, would be a series of lectures delivered as weekly sermons. Such sermons could be coordinated throughout a diocese if not the nation. To lift the burden from the shoulders of the parish priests, a series of lectures could be prepared at the direction of the hierarchy for delivery as directed. Every third or fifth year, for example, the same or a new series could be used to supplant normal Sunday sermons. I am sure any adult who has reached the age of 30 knows pretty well the parable of the mustard seed or the feelings of the good shepherd with respect to his flock. Not only has he heard of these things in the gospels but almost annually in sermons. What the average adult Catholic needs more is to be able to reason the existence of God, to understand more thoroughly the concept of heaven and hell, to understand in a better way just what the infallibility of the Church and the Pope means, and something more of the philosophy of the Catholic Church, among many other things. The popularity of Bishop Sheen argues for interest in these things.

Numberless Benefits

An enlightened laity could be of infinite help to the clergy. Such a laity would not even think of usurping the functions of the clergy. After all, none but the ordained priest can offer the sacrifice of the Mass. Only an ordained priest can administer the sacraments. But properly enlightened, all of us can teach and, maybe more important, defend our Faith. Certainly we could get more priests from a more enlightened laity. There

can be little question that a more enlightened laity will result in more converts, more Church income per capita, and more good Catholics in public life.

Saint Thomas Aquinas left his Summa Theologica unfinished after he had received a revelation which "—made everything he had written seem as so much straw." This statement came from one of the greatest minds created by God. Such can only mean that we have an unbelievable amount to learn, hence by logic we can assume that God will reveal more to us as our capacity to absorb it increases. Our material civilization has moved forward by an almost geometric progression during this century. We have but to do our part and God will make our religion move forward in much the same way. The tools are now at hand to disseminate widely the Word of God and the meaning of that Word. We are limited chiefly by the number of our clergy. Let that clergy be supplemented by the laity. This can only result in more clergy, a still better informed laity, and so forth.

It has been said "Knowledge is power." The knowledge of the Truths of God is the function of religion to give. The Roman Catholic Church is the only true religion, hence the only source of this knowledge. The sleeping giant that is the laity must be awakened.

Physicist Prior

Tenby is a delightful Welsh seaside resort with Caldy island off-shore. The Cistercian monks have a monastery here. On Caldy I heard an Irish stonemason, Pat Connolly from Mullingar, teach islanders "The Walls of Limerick" and "The Siege of Ennis." He always carried a flute in his back pocket, and without the drop of a hat would take the floor for a jig or a reel.

Caldy is famous for its lavender bushes. Add this raw material to the talents of a prior with long scientific training, and the result is something exotic in the cosmetic world: lavender perfume, "made by the monks of Caldy." The Prior is Dom Eugene Boylan, who left Roscrea last year to take charge of the Caldy community.

But for his vocation to this silent Order, Dom Eugene might be making atom bombs instead of perfume. Before he entered the monastery he had been a lecturer in physics in University College, Dublin, and worked in Vienna on nuclear fission.—Liam Robinson in the **Sunday Express.**

Dispensation From Fast And Abstinence

A thumbnail dissertation

Winfrid Herbst, S.D.S.

IN a clerical conference one of the Fathers stoutly maintained that Bishops and pastors can indeed dispense from the laws of fast and abstinence, but not on Ash Wednesday and Good Friday. Whereupon he read some learned decrees that left many of the clergy half convinced — and somewhat stunned.

Sed contra. The Pope, of course, can dispense throughout the entire Church on all days. According to canon 1245 of Church law, Bishops and pastors, in individual cases and for a just cause, can dispense individuals and individual families subject to them, even outside their territory, and within their territory visitors also. Because of a great gathering of people or for the sake of public health, Bishops can dispense the whole diocese or a portion of it from the laws of fast and abstinence. Confessors as such, that is priests who are not pastors, have no power to dispense, though frequently they receive this power by delegation from the Bishop.

In the United States our Bishops can dispense from fast and abstinence on civil holidays. Moreover, our soldiers and sailors are dispensed from the law of fast and abstinence on all days of the year except Ash Wednesday, Good Friday, Holy Saturday, and the vigil of Christmas. As for the rest, see the fasting regulations of the respective Ordinary. The Bishops of the United States promulgated new fast and abstinence rules and regulations beginning with Lent, 1952. They are simple, easily understood, and make fasting and abstaining easier than ever before.

The confusion about the Bishop's not being able to dispense from the laws of fast and abstinence on Ash Wednesday and Good Friday can be clarified in this way: In 1941, because of world-war conditions, Pope Pius XII graciously granted to all the Bishops of the world, within the territory of their jurisdiction, the faculty to give a general dispensation from the law of ecclesiastical fast and abstinence, except on two days during the year: Ash Wednesday and Good Friday for the Latin rite, and any two days determined by their Bishops for the other rites. Italy was dispensed from fast and abstinence, except on Ash Wednesday and Good Friday, for 1941. In the United States very few Bishops made use of this facul-

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Well known to our readers, Father Herbst is at Divine Savior Seminary, Lanham, Maryland.

ty, since the deprivations and sufferings were not so extreme here as elsewhere. This faculty was extended in 1946.

Partial Restoration in 1949

But because conditions had improved in the world almost everywhere, it was decided in 1949 to restore the law at least in part. So that year Pope Pius XII limited the generous faculty that had been granted to the Bishops of the world in 1941 (and extended in 1946) to the effect that, though the Bishops could still give a general dispensation as outlined in the paragraph above, they could give it only in such a manner that, from the first day of Lent of 1949 until some different provision could be made, the law of abstinence would have to be observed on all Fridays; and the law of abstinence and fast together would have to be observed on Ash Wednesday, Good Friday, and the vigils of the Assumption and Christmas. This for the Latin rite. For other rites there were other regulations.

This 1949 faculty still holds good and is probably still used in some parts of the world, notably behind the iron curtain or the bamboo curtain. In the United States we now have the new regulations promulgated in 1952, unless it has seemed well to certain Bishops to issue other lenten regulations.

But the faculties for *general* dispensation given in 1949 (which Bishops may still make use of at their discretion) do not change the power of dispensation given in canon 1245. Even where general dispensation is given, individuals could still be dispensed on Fridays Ash Wednesday, Good Friday, and the vigils of the Assumption and Christmas.

A Practical Case

Take a practical case: An Ordinary grants a dispensation to all within his territory to the effect that they are dispensed during Lent from the law of fast on all days except Ash Wednesday and the Fridays of Lent. This is a general dispensation. But even that much fasting seems to be too much for some people. Not being sure whether they are excused or not, they ask the priest for a dispensation on those days also.

The confessor whom they ask is the pastor, who has ordinary powers of dispensing according to canon 1245, or he is simply a priest who has received faculties to dispense from the Bishop who has ordinary power, given him by the law. All these, the Ordinary, the pastor, the delegated priest, can dispense over and above the power given to the Bishops of the whole world in 1949. They can also grant this dispensation, as long as there is sufficient reason.

This is evidently quite clear also as regards a confessor who

is not a pastor; for in giving the faculty to dispense to his priests, in the printed faculties, the Ordinary merely refers, as a rule, to canon 1245 without qualification. Sometimes, however, there is the restriction: " . . . si non es parochus, in foro sacramentali tantum."

Canon 1245 was not revoked by the faculties given in 1949. But some may think that those faculties constitute another law as regards fasting and abstinence. Here canon 23 must be considered: In doubt, the revocation of the former law is not presumed, but later laws are to be considered in connection with the earlier ones, and are as far as possible to be reconciled with them.

The obvious reason for this rule is that the law is for the common good; therefore the repeal of law is considered an odious thing: therefore such repeal is not to be presumed, nor admitted without proof.

There being no proof in this case, canon 1245 still holds good.

Therefore, there are no days on which dispensation cannot be granted.

Jehovah's Witnesses

According to our latest information, Jehovah's Witnesses each year distribute 1,500,000 books, 11,000,000 magazines, 12,000,000 pamphlets, and 150,000 phonograph records. All in 88 languages. And it all comes from just one publishing house in Brooklyn.

By contrast, the total distribution of 181 Catholic pamphlet publishers in the United States and Canada was only 25,000,000 pieces, with the K. of C. national advertising program adding 1,000,000 more.

Result? In 1940 there were only 44,000 Witnesses of Jehovah in the country. By 1946 their number had increased over 1,100 per cent to a total of 500,000. That means 450,000 converts in a period of six years.

During that same interval, the Catholic Church in America, practically a thousand times larger than the Witnesses, made only a few more converts than they.

—Our Sunday Visitor

The Pontifical College Josephinum

John P. Kleinz

Helping needy dioceses

THERE are five seminaries outside Italy which have the title "pontifical" because in their administration they are directly subject to the Holy See. Two are in South America, at Buenos Aires and Santiago, Chile. One is in Scutari, Albania; another has just moved from Ceylon to Parma in India. Since 1892, the United States has had one: the Pontifical College Josephinum at Worthington, twelve miles north of Columbus, Ohio. It has ordained almost 550 priests since its first class in 1899. About 450 of them work now in the dioceses of the United States.

Thus, the Josephinum is unique among American seminaries because of its direct connection with Rome. More explicitly, its operation is directed by the Sacred Congregation of Colleges and Seminaries. Its present constitution was signed on October 7, 1938 by Cardinal Ernest Ruffini, secretary of the Congregation; it is counter-signed with the personal "vidimus et approbavimus" of Pope Pius XI.

The Apostolic Delegate to the United States is, ex officio, the Ordinary of the Josephinum. For more than 20 years now, it has enjoyed the personal and paternal supervision of the Most Reverend Amleto G. Cicognani, D.D., the present Apostolic Delegate. In all except one of those years, he has come to Worthington to ordain the deacon class to the priesthood. Under him, the Josephinum has made steady progress.

The story of the Josephinum could begin on May 2, 1875, in Pomeroy, Ohio, when St. Joseph's Orphanage, founded by Father Joseph Jessing, the pastor of Pomeroy, was dedicated by the Bishop of Columbus. Two years later, the orphanage (with Father Jessing) was transferred to 821 East Main St. in the see city of Columbus. In Columbus, Father Jessing added an industrial school to teach his orphans useful trades. He also continued to publish the German weekly he had begun in 1873, the *Ohio Waisenfreund,* which publicized his institutions and was a popular exposition of the Faith for many of the German families that had immigrated to the United States at that time.

In the early part of 1888, Father Jessing was putting the final touches to his edition of the paper for that week. Some of his orphans had wanted to be priests and he was paying the expenses of four of them at seminaries. Requests had come

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The writer is a faculty-member at the Josephinum.

to him from readers, asking his help in getting German-speaking priests for their communities. Father Jessing felt that he could afford to educate two more candidates each year. He put a notice in the paper to that effect. In three weeks, more than 30 boys had written him, eager to accept the offer. He decided to start his own seminary.

Started In 1888

Father Jessing was full of zeal for the country which had granted him its citizenship. He was eager to help in the conversion of its non-Catholics. His experience had taught him a deep sympathy for the poor and needy. He realized through many contacts the special needs of the Germans who had come with him to America. All these motives blended in his decision to place a seminary alongside his orphanage and industrial school. By October, 1888, 23 boys had gathered to begin their preparation for the priesthood at 821 East Main St. The new seminary was called the College Josephinum, a name he had used for his orphanage two years before.

Four years later, Father Jessing offered his property and college to the Holy See. He was anxious about its canonical status. He wrote a magnificent letter expressing his purpose. Through Cardinal Ledochowski, prefect of the Sacred Congregation for the Propagation of the Faith, a consultation of the Cardinals in Rome took place on December 12, 1892. Pope Leo XIII, conscious of the special functions the seminary could fulfill in the United States, gave his approval. The privilege of the "pontifical" title was given. The Josephinum property was transferred to the Holy See.

The real history of the Josephinum begins on November 17, 1836, with the birth of Joseph Jessing at Muenster in Westphalia, Germany. After a brief but thorough schooling, he was forced under the stress of poverty (his father died when he was four) to go to work to help support the family. His heart was not in it. He had always wanted to serve the Church directly. He continued his studies privately. Soon he was drafted into the Prussian army.

After his first term of army service, Jessing tried to enlist in the Papal army, but the defeat of that army at Castelfidardo put a halt to enlistments. After spending three years as secretary to a group in the Tyrol working to defend the Papal States, he wanted to go to the American College at Louvain to prepare for the priesthood. The Danish War recalled him to his regiment.

Jessing's mother died in 1866. He was mustered out of the army, with five decorations for

bravery. He came to the United States. At St. Joseph's parish in Hamilton, Ohio, he worked for a time as a teacher in the parish school. The pastor and people of the parish financed his theology studies at Mount St. Mary's of the West in Cincannati. On July 16, 1870, Joseph Jessing was ordained a priest for the Diocese of Columbus by Bishop Sylvester Rosecrans. On August 3 of that year, he came to Pomeroy, Ohio, as pastor of the parish there.

A Hard Schooling

The rather difficult and unusual career of Father Jessing before his ordination prepared him for the extraordinary things he was to accomplish for the Church in America.

Denied the opportunity to wield a sword in defense of the Church, he took up his powerful pen for that purpose: he founded a Catholic paper. The poverty of his youth taught him sympathy for the poor and forsaken: he founded an orphanage. A master craftsman in Germany, he appreciated the importance of a thorough training for a successful life: he founded an industrial school. His great love for the priesthood and the difficulties he himself had experienced in becoming a priest prompted him to help others reach that goal: he founded a seminary.

Monsignor Joseph Jessing died November 2, 1899 — a few months after he had seen six men of his first class ordained priests by Archbishop Martinelli, the Apostolic Delegate. For seven years now, his seminary had been administered by the *Propaganda*. His seminarians wore the cassock and red cincture of the students of Rome's Propaganda College. By special privilege, the Josephinum seminarians still wear that cassock, although after *Sapienti consilio* in 1908, the Sacred Congregation of Colleges and Seminaries took over the administration.

State Accreditation

Through a charter incorporating the Josephinum under the laws of the State of Ohio, the College was empowered to grant degrees in 1894. The High School Department was accredited as a Grade A high school in 1932 by Ohio's State Department of Education. In 1953, the College Department was accredited by the Ohio College Association. At the end of their philosophy course, students are awarded a recognized B.A.

The deeper motive of Monsignor Jessing in founding a seminary had been his desire to help toward the priesthood those poor boys who could not afford the tuition elsewhere. That purpose continues today. Students paid nothing at all, even for books, till the depres-

sion years of the early Thirties. Since then they are asked to pay a token "tuition" of $100 a year. Through the generosity of many benefactors over the years (solicited through the *Ohio Waisenfreund* and an English paper, now *The Josephinum Review*), a scholarship fund was built up. The income from these invested funds, which have appreciated over the years, is used for operating expenses. Bequests are occasionally made in favor of the institution, and the alumni have been extremely generous. Some Bishops, too, have helped educate their students. No financial help, of course, comes from the Holy See. Today, the Josephinum is an endowed institution.

The Apostolic Delegate, the Ordinary of the Josephinum, is assisted in his work of administering the College by the Bishop of Columbus and by two other Bishops whom the Delegate names. Today, these two Bishops are the Archbishop of Cincinnati and the Archbishop-Bishop of Cleveland. There is also a Board of Trustees (seven priests) for the corporation.

The local superior is the Rector, nominated by the Apostolic Delegate with the advice of his episcopal counsellors and appointed by the Holy See. Since 1952, this office has been held by the Right Reverend Monsignor Paul A. Gieringer. He has pastoral jurisdiction in the College, presides over faculty meeting, and is *ex-officio* President of the Board of Trustees.

Administration and Faculty

Assisting the Rector as officers of administration at the present time are Very Rev. Msgr. Gilbert A. Schmenk, Vice-rector and Treasurer, Rt. Rev. Msgr. Leo A. Miller, Dean of Studies and Registrar, and Father Louis A. Puhl, S. J., Spiritual Director. There are 25 priests on the Faculty. All of them, except Father Puhl, are alumni. They are appointed for life by the Ordinary from names proposed by the Rector, who is advised by the matter by the faculty. Professors who leave the faculty for any reason return to their dioceses of incardination.

Students are admitted to the Josephinum on the application of their Bishops or pastors. They may, and do, come from all parts of the country. They may, and are, assigned to all parts of the country. Most of them start in First Year High; some applications are accepted for the higher years of Minor Seminary and for Philosophy.

In the second year of Philosophy, before Tonsure, every student is assigned to a diocese within the United States by the Apostolic Delegate. This assignment is made at the request of the Ordinary of the diocese to which the assignment is

made. Special consideration is given to the diocese of origin or domicile of the student. If his own Bishop feels that he can dispense with his services, the student is assigned to one of the more needy dioceses of the country. With Tonsure, the student is incardinated. Assignment is made with the understanding that the candidate is to be allowed to remain at the Josephinum for the reception of all orders, including Priesthood.

In 1931, the Seminary was moved from its Columbus home to a new building built two miles north of Worthington, Ohio. The new buildings have their focal point in a chapel dedicated to St. Turibius, first Archbishop of Lima, Peru. In 1938, a new library building was dedicated. The College now has a plot of 330 acres for its home. In the near future, work will begin on the construction of new buildings to meet the growing demands on the institution — a gymnasium and field house, a new residence hall and classrooms for the College Department.

Applications for admission came from 153 boys for the current school year. Of these, 93 were admitted from 45 dioceses and 28 states.

The 450 living alumni work in some 80 dioceses in 37 states. Students soon to be ordained will bring that number up to 43 states. By special permission of Rome, three alumni were ordained for the diocese of Honolulu in Hawaii. At least 112 priests are known who spent some of their preparatory years at the Josephinum before their ordination from other seminaries.

The five-year German course which all students must take serves to remind them of their heritage. Less than half the present generation of students (360 young men from 70 dioceses in 29 states) have German names. The 93 students admitted in September, 1955 (lack of space did not permit the admission of more) came from 45 dioceses in 28 states. Their names indicate a heritage from Italian, German, Hungarian, Dutch, Spanish, English, French, Swiss, Irish, Swedish, Welsh, Polish, Slovenian, Scotch, Greek, Czech, and Luxemburger ancestors. They come from families averaging five children, and their fathers represent a wide variety of jobs and professions.

The Pontifical College Josephinum has been making its unique contribution to the dioceses of the United States for 68 years now. Soon, with its enlarged facilities, it hopes to continue making its contribution wherever its priests are needed.

Paradise was not intended for cowards.—St. Philip Neri.

The Ministry In Reverse

T. C. Siekmann

Hurting rather than helping . . .

IT is unthinkable that a priest do no good at all. Rather, as one old priest put it, even a bad priest does a lot of good.

The question here is not how much good we do as priests, but how much harm we can do. It is possible for a priest to drive people away from the Church, rather than win people, and in certain situations actually to do more harm than good.

We cannot take shallow consolation in the thought that we are priests in good standing. Our very conduct may give the very opposite impression. People will judge us, rightly or wrongly, not by what we are deep down inside, but by how we appear.

It is not sufficient that we think we are good priests. We have to appear so to the people. Otherwise we may scandalize the flock rather than edify, and instead of helping, harm.

One handsome young priest who happened to have a very glamorous sister took her to dinner at a swank eating place. People cast wondering glances at them, but he chuckled to himself and whispered to her slyly, "They don't know you're my sister." Of course they did not know she was his sister. That is just the point.

Father Siekmann is chaplain at St. Mary's Hospital, East St. Louis, Illinois.

The same idea carries over into our whole ministry. People judge us by what they see and observe. And we do good or harm by the external impressions we give.

It is not enough to be sincere. We have to seem so. It is not enough to be charitable. We have to be recognized as such. It is not enough to avoid sin. We have to avoid giving even the false impression that we are at fault.

If we are not careful of our external actions we may in fact be carrying on a ministry in reverse, and instead of doing good, be doing harm.

A priest once asked a salesman how his pastor was, just to make conversation. To his surprise the man replied in all candor, "Just like always, driving people away from the Church every day."

Here was an elderly priest, now deceased, who supposedly, and in his own mind, was a good priest, a man of experience, one who had done much good in his life, yet in the opinion of one of his parishioners he was a man doing positive harm for the Church.

By his cantankerous and imperious ways — which he no doubt considered zeal for God — he antagonized some of his people into apostasy. Perhaps this case is extreme and not

typical, but it does illustrate how a priest can practice a kind of ministry in reverse. Instead of making new converts, he drives born Catholics from the faith. Instead of attracting new souls, he discourages even the old-timers.

One zealous young priest went to a certain country town to do street preaching. He preached and preached, but the people remained cool and indifferent. He saw he was getting nowhere. The reason: The local pastor's unfavorable reputation nullified the whole effort.

Some Sermons Hurt Souls

Preaching, incidentally, is one of our best means of reaching our people. And our preaching should do good. But it is quite conceivable that a priest might unlawfully omit to preach a particular sermon, yet indirectly do more net good for souls than if he preached. There are some sermons that apparently do more harm than good.

Money-sermons can be very effective both in teaching sacrifice and in producing the desired monetary result. And they can be received in good spirit, and occasion generous church support. But there are ill-advised money sermons that antagonize.

One layman made the remark that in the parish to which he belongs, more people will be driven away from the Church by the pastor's trying to pay off the debt on the new school than will be saved through the new school. That is obviously an exaggeration. But it is unfortunate if any one at all is discouraged and lost to salvation because of the new school.

A couple came to the pastor to arrange for a mixed marriage. The girl, no longer a youngster, was elated that she had finally found a good, if non-Catholic mate. Now here was a potential convert — if handled properly. But the pastor created a scene and embarrassed the man. The result was not an eventual conversion to the faith, but the defection of the Catholic girl and the loss of her children as well. Of course mixed marriages are an evil. Of course the Church is opposed to them. But surely the Church expects her legislation and attitude to help save souls for the faith, not drive them away.

Prospective Converts Repulsed

There is the case, too, of the Protestant minister who through reading and study began to suspect that the Roman Church might be the true Church after all. In his sincere quest for knowledge and the truth he made a point to seek out the acquaintanceship of the local Catholic priest. The priest bluntly made it known that he thought the Protestant minister

was insincere, and interpreted his desire for knowledge as nothing less than sinister. In short, he showed himself lacking in plain Christian courtesy. The minister was broad enough to seek his knowledge elsewhere, and eventually came into the Church. But the local priest did not help him. God only knows how close he came to antagonizing the minister into a militant hater of the Church.

If we just stop to think about it, we have to admit that the net result of our work as priests should be to get as many souls as possible into heaven. Our zeal must always be directed at doing the most good for the greatest number of souls.

To spend hours and hours instructing one convert, and then by an imprudent sermon or unkind remark in the confessional to drive away someone else from the faith is, numerically, to accomplish nothing. The good-natured priest who frittered away his time and neglected to instruct a convert, but who on the other hand did not drive away anyone from the faith, has in his sinful neglect accomplished the same net numerical result.

It is a terrifying thing to realize that my preaching, for example, can do positive harm. It is bad enough to be a mediocre preacher and do little good, but it is nothing short of tragic to do positive harm.

My recreation is meant to help me relax in body and mind so that I can work more effectively as a priest. If my recreation scandalizes the people, then it more than defeats its purpose.

Can you not imagine a man ordained for men in the things that pertain to God, a priest meant to do good, who actually does harm?

Harming souls, discouraging souls, antagonizing souls, is just the opposite of what a priest should be doing — that is, doing good for souls, encouraging souls, winning souls. God save us from practicing the ministry in reverse.

Refugee Converts

Over 1,500,000 refugees from China have poured into Hong Kong to escape the Communist persecution. When the Communists began the invasion of China, there were only ten Catholic Churches in Hong Kong; today there are twenty-eight. It is now becoming common to see hundreds of people baptized in the parish churches on feast days. Refugees in Hong Kong recognize Communism as an evil thing and they also see in the Catholic Church the only answer to it. The grace of God does the rest.

—Mission

The Pentecost Novena: A Dead Letter?

Al. Ernst, M.S.C.

How it started and why

IN the course of the last three centuries scores of novenas have sprung up, beginning with that in honor of St. Francis Xavier down to our present-day devotion to the Little Flower or St. Jude. Popular for a shorter or longer time, they all influenced the devotional life of the faithful. Some of them eventually gained the official recognition of the Church by grants of various indulgences. Even so they were left to the discretion of the individual Catholic.

There is one novena, however, which is of obligation, prescribed by the Church for the faithful all over the world: the Pentecost Novena. It was instituted by the great Pope Leo XIII about 60 years ago in his apostolic letter "Provida matris" and shortly after stressed again in his encyclical "Divinum illud munus," enjoining its annual observance. Accordingly, every diocesan Ordo has a remark to the effect that it should be held in all parish churches between Ascension Day and Pentecost.

In spite of all these injunctions, this novena seems to have lost ground, if it has not altogether passed into oblivion. Though devotion to Our Lady of Perpetual Help or the Sorrowful Mother novena may be announced from the pulpit or find its place in the parish bulletin with dead-sure regularity, the one and only obligatory novena of the whole Church rates, perhaps, not even so much as a mere mention and, if observed at all, is perfunctorily performed by reciting some prayer after Mass.

What is worse, the real purpose of the Pentecost Novena seems to have been lost sight of. If you ask any Catholic — or for that matter, the average priest — why this novena is held, the answer will be invariably: It is meant to prepare our hearts for the coming feast, to ensure a greater share in the graces and gifts of the Paraclete. Praiseworthy as such an intention is, it misses the point. Let us look at the official record, in the light of its circumstances.

As a papal nuncio, Leo XIII had already shown his mettle in solving political questions touching upon religion. After his elevation to the Holy See, he applied his inborn diplomatic skill to Church matters with no less success. Before long he commanded the respect and admiration of rulers and peoples everywhere. With this prestige to rely on, he could issue the

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famous letter "Praeclara" (1893) in which he urged all nations outside the Church through schism or heresy, to return to the unity of Faith.

Not content with this general appeal, he worked for the same end by sending special messages to the Eastern Churches, setting up a commission to deal with pertinent matters and directing the Society for the Propagation of the Faith to subsidize endeavors in this respect. A paternal invitation went out to the Anglicans to find their way back to Rome, although before long their ordinations had to be declared invalid. In quick succession, letter after letter was sent out, negotiation after negotiation was started, all aiming at the reunion of dissidents.

Prayer For the Lost Sheep

With these many irons in the fire, fully aware that all human activity is bound to come to naught unless supported from above, Leo XIII launched a crusade of prayer throughout the Christian world — the Pentecost Novena.

In his burning desire to see all Christian nations one in Faith and one in religious practice, he called upon all Catholics to join in prayer for their separated brethren. This, he emphasized, is an act of charity which leaves nothing undone for the salvation of souls.

The time he fittingly set for this concerted prayer-effort is the run of days during which of old the apostles gathered in the upper room at Jerusalem after the Ascension, "persevering with one mind in prayer . . . with Mary, the Mother of Jesus." Upon their joint supplication the Church then came into being, embracing an ever greater "multitude of believers that had but one heart and mind." In imitation of this example, the Supreme Pontiff bade all the faithful to make the Pentecost Novena.

Richly Indulgenced

To encourage the faithful to take part in the public novena, the Pontiff granted a number of indulgences, which have remained in part the same to the present day: An indulgence of 10 years on each day; a plenary indulgence for the observance of at least five novena days, under the usual conditions. Similar favors are given for private novenas at any time of the year (cf. Ench. Indulg. 1951).

Although some very gratifying results have been obtained regarding the reunion of non-Catholics since Pope Leo started his worldwide crusade of prayer, much still remains to be done, as statistics bear out. Hence there is every reason for the Pentecost Novena to be fully reinstated to its prominence among devotional parish exercises.

Let The People Sing!

V. Rev. Thomas S. Hansberry

It's not as hard as you think

THOSE one-time seminarians who had the good fortune to sit at the feet of Father Philip Blanc in Saint Mary's Seminary, Baltimore, remember him for many things. His pithy sayings in Moral Theology, his practical advice in Pastoral, his continued prodding in the extra courses for degree work, all left their mark. Many confessors today bless him for his practical advice on the handling of matters of conscience. All remember him with that special affection reserved for seminary professors of the highest caliber.

There are few, however, who will quote "Pete" Blanc, as he was known, on the subject of music. Yet he did expound from time to time in this field. One of his favorite topics was community singing. With appropriate Blancian adjectives, he would say "Throw out those fancy choirs, put an old pump organ down in the aisle of the church and let all the people sing!"

A visiting priest recalled this advice when the Marian Year was closed in the parish with a Solemn Mass sung by 1,000 children of the parish schools. It was the Gregorian "Cum jubilo" Mass in honor of the Blessed Virgin. This was not an isolated instance of a large group of children singing the music of the Church. The same has been done in other churches before and is being done now, but perhaps not often enough.

There are many good children's choirs well-versed in Chant. I remember one in particular in the Immaculate Conception Church, Las Vegas, New Mexico at a Requiem Mass a few years ago. Others, too, come to mind. But the thought is also there that too often the use of the beautiful music of the Church is restricted to the few and not extended to the many.

Children love and learn chant easily. They retain it well. The Boys' Choir at our cathedral, for example, sings a number of Masses by heart. The whole Pontifical Mass and preliminary music on Christmas are done without books or papers. The same is true of the other children of the parish. They pick up the words and music easily if taught properly.

Usually there is a priest or nun in the fair-sized parish capable of teaching at least the basic pieces of chant in the parish school. There should be time for this. As far as the public

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school children are concerned, it is more difficult to find an opportunity for it, but why not a brief music session in the weekly religion class? A few minutes a week could work wonders and the children would love it. The Religious Vacation School furnishes a better opportunity for instruction in church music. Some religious communities, in assigning Sisters to vacation schools in country parishes, make an effort to send at least one Sister capable of teaching music. Experience has shown how quickly the boys and girls pick up English hymns and the Benediction music in summer school. Why not a plan for them to learn some of the Masses—or at least one?

Definite Musical Progress

In rural parishes without Catholic schools, this would result in definite musical progress. It would at least furnish a choir capable of singing High Mass on the more important feasts.

Such courses for the children would result, over a period of years, in a large group of parishioners familiar with chant and not only interested in singing, but anxious to do so. This is quite evident in a parish where such a music program has been carried out for some time. It shows up in the community singing during the parish mission, or at Benediction or the Christmas Masses. People like to sing, especially if they know the words and the music.

Many priests put off starting courses in Church music. There are various reasons given, e.g. too difficult, no teacher, people not interested. In some cases the excuses are rather weak. But why shouldn't our people sing? They have something to sing about and the music is excellent.

If it is a question of teaching teachers to teach Gregorian Chant, as has been the case in many of our schools, this can easily be answered through use of a phonograph and *good* chant records. The latter are very effective if they are good. One priest tells of a set of recordings in which the singers were flat at the end of several pieces. The result was that the teachers and children using the records were flat on the same endings. This should not happen. Choose good Chant recordings to illustrate the correct sound and phrasing.

Records frequently help to "sell" the chant to Sisters who have had little or no training in it and are reluctant to try to teach it. Through hearing they become more familiar with the music and gain confidence. In one school where the priest sought to introduce Chant, the superior reported that the Sisters did not want to teach it. Investigation revealed why. Recordings solved the problem

and now all the children (and Sisters) sing.

Practice Is Necessary

For the adults, a few minutes before or after Mass—perhaps on hymns or parts of the Mass in plainchant—would suffice. In the country parish where there is not the rush and hurry of coming and going between Masses, this can be done with considerable profit. Together with the courses for the children, these brief rehearsals could produce the music for High Mass in a short period of time.

Where it is not practical or advisable to have regular rehearsals for adults before or after Mass, other methods are possible. For example, the children in the choir may be taught portions of the Mass — the Kyrie, Agnus Dei, etc. — and given an opportunity to sing them at Low Mass on Sunday. After a while, the adults in the body of the Church who have heard the words and music for several weeks may be invited to join them. This has been tried successfully in some places. The older people seem to catch on quickly and soon it is possible to sing the whole High Mass.

We all know the agony of listening to some of the choirs in smaller churches (and even larger ones) — willing and hard-working, but none too good, a few volunteers, a mere handful. We know the criticisms too. But why not eliminate these criticisms by making the critics singers, not in the choir, but in the community where their shyness or deficiencies will be hidden in the crowd?

The High Mass has become but a memory in too many parish churches. Too long? So they say. People won't come? Correct. But isn't the chief reason the music? Too many soloists? Poor choirs? If the people in the body of the church would do their own singing, at least of the more simple parts of the Mass, would they not take more of an interest in it?

We know that the early Christians sang. We know the musical history of the Church. Why should our present day Catholics be living in a time of musical drought. Why not give them a chance to sing the glories of God? Why not?

It has been said that pastors do not want the High Mass. This may be true for a variety of reasons — crowded Sunday schedules, the need for crowding in an extra Mass to take care of the crowds, lack of interest on the part of the laity—but what pastor is not interested in his children? What pastor does not try to do something special for them?

For The Children

Mass should be made the focal point of a child's week. He should look forward to it with interest and enthusiasm, rather than dismay at the prospect of sitting or squirming

through forty minutes on a Sunday morning. There are various ways of making the Mass appealing to children. One of the most impressive is a good explanation of it. I recall very vividly saying the children's Mass in Resurrection Parish in Chicago several years ago when the pastor, Monsignor Gorman, explained the Mass as it was said. It was one of the most impressive things I have ever heard.

The Dialogue Mass, the effective use of the Missal, many methods of interesting the children in it so as to convey a better understanding of the sublime Mystery are available. But what more effective way than to make the Sung Mass (with music by the boys and girls themselves) the Children's Mass? Let them make it their own. Let them own it. Let them sing it.

The "Missa de Angelis" and the third Credo, for example, are so simple. If the words are explained and/or accompanied by an English translation while being learned, doesn't it seem that the boys and girls will get more out of them?

These ideas and questions do not bear the stamp of originality or newness. They are merely the rephrasing of words which have been thought out and spoken before. They need restating, however, because they have to do with something that we are losing in our parishes, something that is worth keeping.

Our people are intelligent and articulate. In their discussion groups over a period of years, they have studied and discussed the doctrine and practice of the Church. They have the desire to follow the liturgical life of the Church more fully and they frequently wonder that they are not given an opportunity to do so. In the beautiful music of the Church there is a rich source of nourishment for them. Shall we forsake it or take advantage of the treasure hidden there?

Ages Of Faith

Insofar as the Church is concerned, there is really little comparison today between the percentage of her members in religious life and the priesthood and the percentage found in what are generally referred to as the Ages of Faith. For example, there were at one time 28,000 Benedictine religious houses in Europe. Today there are only some hundreds in the entire world.—Fr. Schmiedeler, O.S.B., in **Family Digest.**

code and cult

Joseph F. Marbach, J.C.D.

THE steward in charge of the sacristy on a large ocean liner unwittingly let an Episcopalian use my chalice and altarstone. Did these thereby lose their consecration?

I would answer in the negative. Canon 1305§1 states that a blessing or consecration is lost if the object has been put to degrading uses or has been put up for sale. The use by the minister was unfortunate rather than degrading. Also, the canon refers to a usage, rather than to one isolated act.

We might interject another rule found in the same canon. A chalice or paten does not lose its consecration if the gold plating has been worn off — but there remains a grave obligation to have the chalice or paten gold plated again. The regilding does not cause a loss of consecration. Wuest-Mullaney-Barry in their *Matters Liturgical* (Pustet, 1956), pp. 153-154, state: "This is a reversal of the pre-code legislation, according to which a chalice was desecrated and had to be reconsecrated if the gold surfacing had been renewed (S.R.C. 2889; 3042,I)."

We wouldn't do it anyway, but for the sake of speculation, why can't we use Daylight Saving Time and admit 2 p.m. would be the limit for Sunday Mass rather than 1 p.m., during the period of Daylight Saving Time?

Canon 33§1 orders that for the public celebration of Mass the time must be the usual time in the place—by the watch. Thus you couldn't use 1:13, 1:08 or any other "true time," or any legal time calculation of the maximum hour for the public celebration of Mass. (Canon 821 gives the familiar norm—"not before one hour before dawn and not after one hour past noon.")

What about a private Mass? Theoretically it could happen that while on vacation during the summer Daylight Saving Time period you might forget to set the alarm and you awake only very late; you could still go to the nearest church and begin a private Mass before 2 p.m. We agree of course that any visitor to the church may think this late Mass a bit strange.

You might confer Fr. Dube's dissertation, "The General Principles for the Reckoning of Time in Canon Law" (Catholic University, 1941), pp. 130-135. We take this opportunity of praising once more the "Midnight Calculator" of Fr. Patterson and Fr. O'Donnell (P.O. Box 9607, Philadelphia, Pa.)

for answers to allied questions about time.

We have just been through the season of "First Communion" for little children. With this there rises the question as to whether or not the practice of "Solemn Communion" for these same children a few years later is still desirable. In view of the fact that many pastors have erased this practice where the double observance did exist for many years before, it might be welcome to pastors, generally, to find an evaluation of the practice of "Solemn Communion" at a later age.

The expression "Solemn First Communion" seems to be understood differently by American authors than by those who lived in Europe. There are two dissertations which you might consult: Crotty, *The Recipient of First Holy Communion* (Catholic University, 1947) pp. 93, 109-114; Kelly, *The Functions Reserved To Pastors* (Catholic University, 1947) pp. 71-72. If I understand these two authors correctly they don't favor "Solemn First Communion," even as we have it now in our country for those in the first or second grades.

We might quote the entire passage from Father Kelly's dissertation: "While not expressly listed in the common law as a reserved parochial function, nevertheless in some localities the administration of the solemn first Communion of children is an acknowledged parochial prerogative. The practice of having general or solemn first Communions in the parish was recommended in the decree Quam singulari. But whether the solemn Communion can be constituted a reserved parochial function by particular law is not certain. Vermeersch-Creusen maintain that such reservation is within the competence of a plenary or a provincial council, or also of a diocesan synod. Cappello, on the other hand, holds that such a particular law would be derogatory of the law of the Code, in which no distinction is made between the private first Communion and the solemn first Communion. In view of the comparatively recent Instruction of the Sacred Congregation of the Sacraments on daily Communion and the precautions to be taken against possible and likely abuses, the practice of having general or solemn Communions can no longer be regarded as commendable. In the mind of the Holy See the reception of Holy Communion in a body, especially in the case of young children, is fraught with the danger of abuse. Since therefore the practice itself is no longer approved, it is the opinion of the writer that any discussion of its status as a reserved function would be unprofitable." — pp. 71-72.

Personally, I feel that the possible abuses mentioned in the 1938 Instruction are not present in our usual First Communion class where the children are only 6, 7 and 8, but I would agree that possible abuses would exist in the second ceremony years later, also called "Solemn First Communion," as for example in some European countries when the children are about 14. I think also that the objections in the 1938 Instruction to "a general Communion day" refer for example to such parish events as Mother's Day Communion Sunday, Annual CYO Communion Sundays, Annual Graduation Class Communion Day, First Friday Communion Groups, etc., whereby all the children are expected to attend and all are expected to receive Holy Communion on a *compulsory* basis. Such spiritual group exercises are to be commended only as long as the children don't go to the altar in strict military order; there should be a "modified confusion" so no one notices if some abstain.

As Father Stadler writes: "The practice of 'general Communions' for groups and societies, especially of the young, should be judiciously supplanted with other means of encouraging the frequent reception of Holy Communion." — *Frequent Holy Communion,* (Catholic University, 1947), 134.

Father Crotty reports the following case in France: "In the year 1884 the Bishop of Annecy ruled that attendance at catechism classes for the two preceding years was a necessary condition for admission to first Holy Communion. The object of the bishop in promulgating this decree was to keep the children longer in the schools, and thus to assure them of a more solid grounding in Catholic doctrine. A pastor of the diocese of Annecy brought the decree to the attention of the Holy See. As a result of his action the Sacred Congregation of the Council declared that this condition bound only with regard to the public and solemn reception of Holy Communion: the bishop could not prohibit pastors from admitting privately to Holy Communion children who had reached the age of discretion." — p. 93.

"Quam singulari" was the famous decree of Pope St. Pius X on August 8, 1910, urging that young children be admitted to Holy Communion. In many countries, as in the U.S.A., it was the practice of making the children wait until 14-15 before First Communion. Pope St. Pius X emphasized that the Holy See wanted a universal reduction to the age of reason which he said was "about seven, more or less" — circa septimum annum, sive supra, sive etiam infra." The section No. 5 of this 1910 In-

struction to which Father Kelly refers stated: "Semel aut pluries in anno curent parochi indicere atque habere Communionem generalem puerorum, ad eamque, non modo novensiles admittere, sed etiam alios, qui parentum confessariive consensu, ut supra dictum est, iam antea primitus de altari sancta libarunt. Pro utrisque dies aliquot instructionis et praeparationis praemittantur." — *Fontes,* V, 84.

Thus the Pope visualizes that there could be a first private, early Communion and then later a Solemn Public Communion. We may take the liberty of saying that the 1938 Instruction has not exactly abrogated this thought of Pope St. Pius X, but it has added very many safeguards to make sure there is nothing compulsory.

In conclusion I would hold that since 1938 any compulsory second "Solemn First Communion Day" for those about 14 should not be held but I fail to see that there are any objections to the usual First Communion class in a parish where the children are not permitted to receive their First Holy Communion in a body until the nuns and priests have made sure of their proper dispositions.

I would repeat that in relation to Holy Communion confusion is reverence; that is, not only children at their own usual Sunday Mass but also adults at any corporate Communion Mass must not go to the altar rail row by row. A modified general disorder is to be prefered to one forced Holy Communion.

Exotic India

Some of the strangest statistics in the world are connected with the country of India. For instance, out of every five people in the world one is an Indian. A hundred thousand Indians are born each week. In India there are 10,000,000 more men than women. Two hundred thousand Indians die of cholera each year. Poisonous snakes each year kill 20,000 of them. Only thirteen out of every hundred Hindu men can read or write; only two out of every hundred Hindu women can read or write.

Of the one million lepers in India only 10,000 are in asylums which are almost all operated by the missionaries. Only 39 in every 100 Indians get enough food. Forty-one per cent eat poorly, and twenty per cent are perpetually hungry. Most Indians eat only once a day—but if by this is understood a meal such as we would have, they do not even eat once a day.—**The Far East.**

BOOK REVIEWS

The Rhythm Way to Family Happiness

by John P. Murphy, M.D. and John D. Laux, M.E.

1955, 200 pp., $3.00
Practical Publishers, Inc., Ithaca, N. Y.

THE authors of "The Rhythm Way to Family Happiness" may win the gratitude of some members of the medical profession. The calendar data for determining the rhythm cycle is, as claimed (Introduction, p. vii) "as easy to use as a telephone book"—complete with the "yellow pages." As a manual in the hands of any and all, so that ". . . everyone now has the means to use the Rhythm Method—simply and accurately" (Preface, p. v) however, the publication is both unwarranted and unfortunate.

The title: "The Rhythm Way to Family Happiness" is misleading. The Holy Scriptures present fertility in marriage as a blessing from on high to those who "fear the Lord" and who "walk in His ways: Blessed art thou, and it shall be well with thee. Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, round about thy table" (Psalm CXXVII, 1-4). The title of the publication in question would seem to infer to all newly-weds and "would-be weds" that happiness in marriage somehow is bound up with controlled fertility in marriage. This is contrary to Catholic and truly Christian teaching and experience.

Honest and upright leaders in the non-Christian world would join God-fearing Christian parents everywhere in expressing sentiments similar to the inspired and inspiring words of the psalmist quoted above. In fact, Dr. Kyusaku Ogino (presumably a non-Christian) who contributed so eminently to the development of the Rhythm Method, apparently looked on his discovery primarily as a means of assuring the conception of offspring. He writes in his book: "Conception Period of Women" (Medical Arts Publishing Co., Harrisburg, Pa., 1934) as follows:

"How and for what purpose the natural law explained in this book will be used will depend upon the conscience, individual needs and ideals of its readers. I write this paper with idealism, and hope that it will contribute this principle to married life" (Foreword).

Idealism In Marriage

The noted doctor's concept of idealism in marriage is explained in the closing paragraphs of his book as follows:

"A woman has a fertility and a sterility phase, these alternating periodically. The former period is a holy time, at which the lives of new sons and daughters will be created. Thus will the married life be idealized and sanctified" (p. 80).

The chapter which deserves the closest scrutiny from a moral viewpoint is the very brief chapter entitled: "Approval of Rhythm Method by Churches." The first

approval cited by the authors is the oft-quoted paragraph from the Encyclical on Christian Marriage of Pope Pius XI (1930), in which His Holiness states that those married couples are not acting against nature who use their marriage right in the proper manner, ". . .although on account of natural reasons either of time or of certain defects, new life cannot be brought forth." It is highly questionable whether the words "natural reasons . . . of time" refer to the Rhythm Method at all. The context of the quotation, and consideration of the date of the encyclical (1930, when the Rhythm Method was "just out") would seem to rule out reference to the Rhythm Method. In the humble opinion of the undersigned, the phrase "natural reasons . . . of time" refers to the use of the marriage right after the menopause period of the woman, when new life truly "cannot be brought forth."

Even if the words of Pope Pius XI are considered as referring to the use of the Rhythm Method, they would not warrant the conclusion as stated on page 13 of "The Rhythm Way to Family Happiness": "The observance of the natural time when conception is not possible is therefore *recommended.*" (italics ours)

A quotation from the talk of Pope Pius XII to the Congress of the Catholic Union of Midwives on October 29th, 1951 (improperly referred to as a "papal encyclical") also is included as giving "firm support" to the view that: "the Church approves of the right of married couples to practice abstinence" (pages 13 and 14). Let it be noted first that the Rhythm Method presents no practical moral problem if it is viewed merely as periodic abstinence, or merely as periodic indulgence in the use of the marriage right. It must be considered as a *system* or "way of life" in marriage, whereby the use of the marriage right is reserved exclusively for sterile days, and avoided deliberately on fertile days. Only then does it take on the character of a method of "regulation of offspring."

The Pope Misinterpreted

Referring to the Rhythm Method as a "regulation of offspring," the Holy Father, Pope Pius XII, made it clear in speaking to other family groups in November of 1951, that his talk or allocution of the previous month (October 29th, 1951) was an affirmation of ". . . the legitimacy and, at the same time, the limits—in truth very wide—of a regulation of offspring which, unlike so-called 'birth control,' is compatible with the law of God." For an understanding of the full import of this statement, that allocution of the previous month (October) must be studied in its entirety. The authors of the book in question selected only that portion of the allocution which was favorable, with the result that it could appear to the reader that the Holy Father approved of the use of the Rhythm Method in marriage without reservation.

In that allocution of October 29th, 1951, His Holiness took pains to point out that the practice of the Rhythm in marriage would be lawful only if there are serious reasons to justify such a practice. The following quotations from the allocution leave no room for doubt on this point:

——"The moral licitness of such conduct on the part of the couple

would depend upon the amount and security of moral grounds upon which they based their intention."

——"To marry and continuously to make use of the marriage right, and yet always and deliberately, with no serious reason to shirk its first duty, would be a sin against the very meaning of married life" (" . . . sarebbe un peccare contro il senso stesso della vita coniugale").

——If, according to a rational and just judgment, there are no similar grave reasons of a personal nature or deriving from external circumstances, then the determination to avoid habitually the fecundity of the union while at the same time to continue fully satisfying their sensuality, "can be derived only from a false appreciation of life and from reasons out of harmony with true ethical laws". (" . . . non puo derivare che da un falso apprezzamento della vita e da motivi estranei alle rette norme etiche").

A One-Sided Version

The authors of "The Rhythm Way to Family Happiness" present a one-sided version of the Holy Father's thoughts on the use of the Rhythm Method. Considering that the book is intended for general circulation, it is easy to imagine how dangerous such material could be in Catholic homes, and how damaging to the stature of the Catholic Church in non-Catholic hands. The Holy Father whom they quote incompletely as approving of the Rhythm Method is the same Holy Father who said in the same allouction: "The right moral order demands that a sincere inner acceptance of the office and duties of motherhood correspond to the use of the marriage rights."

A certain Father Orville Griese did write a thesis in 1942 on the rhythm question, which later was reprinted by the Newman Press of Westminster, Maryland under the title: "The Rhythm in Marriage and Catholic Morality." Far from being a defense of the lawfulness of the Rhythm Method, the thesis developed the proposition that the Rhythm Method, *objectively* considered, is contrary to the moral law. The author of the thesis does consider at length the various reasons which might make the use of the Rhythm Method lawful in given cases, but it is misleading to create the impression that such an enumeration of reasons constitutes an approval of the method as such. On page 14 of "The Rhythm Way to Family Happiness," the authors refer to Father Griese's thesis in an out-of-context manner which could lead the casual reader to conclude that he approves of spreading family happiness the "Rhythm Way." The undersigned hastens to correct such a false impression, and to disclaim any foreknowledge whatsoever that his name would be involved in the "Approval of Rhythm Method" chapter of the book in question.

Necessary Conditions

All zealous pastors of souls join the Holy Father, Pope Pius XII, in voicing the hope that science will succeed in providing the Rhythm Method with a sufficiently secure basis. Real progress along this line has been made in recent years. Serious reasons, usually classified as medical, eugenic, economic and social, can make the practice of Rhythm lawful and a Godsend in individual

cases. Besides the requirement of a serious reason, however, two other conditions must obtain if the practice is to be adopted without sin: 1) it must be adopted by mutual consent, and 2) the married partners must be willing *and* able to avoid the real danger of falling into other sins against marriage and/or chastity during their Rhythm years of married life. This latter condition cannot be over-emphasized. God did not design the masculine and feminine nature to live in marriage according to the calendar. Unless both parties can effectively supernaturalize their life of sexual sacrifice involved in the use of the Rhythm, the practice will be a burden contrary to nature which will increase the temptations to descend to other sins against the marriage vows and against the moral law. For such couples, the "Rhythm Way" will be anything but the way to "Family Happiness." In the honest opinion of this reviewer, the invitation to the "Rhythm Way" should not be made by way of the attractive (even glamorous) presentation realized by the authors of the book in question, but by the cautious, prayerful approach through spiritual guidance and medical consultation. — Orville Griese, J.C.D., Sacred Heart Seminary, Oneida, Wisconsin.

The Catholic Companion To The Bible

Ralph L. Woods, Ed.

Lippincott, Philadelphia, 1956, pp. 313

THE term "The Companion" in the title of this book demands the subtitle, "An anthology of Catholic writing on the Bible from St. Jerome to Jacques Maritain." Even with this help, the title is misleading. It is not a "companion" in the usual sense; certainly it is not "the" companion. Still, the contents should further the author's laudable purpose to "encourage, guide and enlighten" the reading of the Bible. With such an objective the book cannot help but merit praise.

The method of the book is simple enough. It selects quotations relative to the Scriptures and groups them under three heads: as they deal with the Bible in general, with the Old Testament, or with the New Testament. But beyond these categories, there is a notable lack of system in the grouping. Some 29 of the quotations are from the Patristic Period, whence they range down through the centuries and include a good many living authorities. The material will be found interesting and even stimulating; beyond doubt it will prove helpful to anyone who has or desires to take an interest in the reading of the Bible.

However, because of the lack of system or of logical sequence in the order of the quotations, the effect is liable to be sketchy. One already familiar with biblical literature might quarrel with the selection of the material. There are many quotations that might have been included from almost any of the authors that would have been more to the point. Then too, Gigot is no longer an authority on the political conditions of New Testament times, nor is Messmer of much value for the geography of the Holy Land.

The author, in brief, could have

been better guided in his selection of material. Yet what he has given us is well worth reading, and cannot help but promote the end for which the effort is designed. — Wm. L. Newton, S.S.D., Elyria, Ohio.

Church Building And Furnishing: The Church's Way: A Study in Liturgical Law

by J. B. O'Connell

University of Notre Dame Press; Notre Dame, Indiana, 1956, pp. 264, Price $5.50

THIS volume is the second in the series of Liturgical Studies of the University of Notre Dame. Those who are at all familiar with Father O'Connell's previous contributions to the study of the liturgy realize that he is one of today's outstanding students of the liturgy and would rightfully expect that any work of his in the field would be thorough as well as authoritative.

No single volume of the official liturgical books of the Church contains the entire law regarding the building and furnishings of churches. Such rules and directives are to be found scattered in the rubrics of the liturgical books, the Code of Canon Law, the Decrees of the Congregation of Rites, various Papal Encyclicals and Catholic tradition. Father O'Connell has very ably succeeded in compiling from these various sources a work which is at once practical, complete, and authoritative.

The book is divided into three parts: Part I, The Church and Its Parts; Part II, The Altar; Part III, Church Furniture. The Appendix entitled: "Directives for the Building of a Church" was composed by the Reverend Theodore Klauser, Rector Magnificus of the University of Bonn, by the order of and in cooperation with the Liturgical Commission established by the Catholic Bishops of Germany. The index and bibliography are excellent.

Perhaps the outstanding feature of the work, in fact one might say the very heart of the work, is the constant and repeated emphasis of the fact that the altar is the most important and focal point of a Catholic church. In so far as practicable, the entire church should stem from and be built around the altar.

If any adverse criticism to the work were to be offered, it would be that occasionally Father O'Connell shows a tendency to crusade for fuller participation of the laity in the liturgy. While this may be very laudable, it seems out of place in a work of this kind.

The pastor, faced with the problem of building a modern church, will find in this work a practical and concise manual in which to find ideas about proper design, decoration, and furnishings for the new church. To architects, the work presents an invaluable if not indispensable guide to the proper design of a Catholic church; of particular interest to them should be the sections devoted to "The Church Architect" and "Church Building from the Liturgical Angle." Diocesan building committees should certainly have the volume in their libraries.—E. L. Sadlowski, Spokane, Washington.

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Currente Calamo

Continued from page 543

pass, when he went in to his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

"And the thing which he did displeased the Lord: wherefore He slew him also."

However, you can easily settle any discussion by simply picking up the dictionary and asking your adversary to look up "Onanism," the sin of which humanity has accused Onan. The Webster Collegiate Dictionary defines it as "a. Uncompleted coition. b. Masturbation." End of argument.

Of course, it is peculiarly ironical that the Methodists—of all people!—should have put themselves on record, now, as being against both booze and babies. John Wesley, their founder, was the 15th of 19 children born to the Rev. Samuel Wesley and his wife, Susanna Annesley. His brother Charles—author of "Hark, the Herald Angels Sing"—was their 18th child.

Had Samuel and Susanna Wesley believed in "planned" parenthood, there would be no Methodists today.

Our Charitable Catholics

TO the priest, the trial of Murray Kram for mail fraud presented its most interesting aspect in the testimony of the witnesses for the Government. Kram was making $1,000 a day sending out plastic crucifixes worth six cents each to a list of Catholic sounding names culled from the phone book. The receivers were asked to return a dollar to an "enterprise that is

owned and operated for the benefit of Murray Kram."

The packages were stamped or printed with the title "Religious Distributing Company." Enclosed was a note containing a prayer and the notice of ownership.

In general, the testimony of 22 witnesses boiled down to this:

1. They believed they were helping someone in need.

2. They thought Kram was the treasurer of a religious organization.

3. They thought the word "Religious" alone was indicative of a reputable organization.

4. They thought such items as crucifixes could come only from a religious source.

Charles M. Zamaria of East McKeesport, Pa., explained: "I thought it was for the benefit of an individual who was handicapped in some way, or for a veteran or religious organization. I contribute to all of them."

On cross-examination by the defense, Mr. Zamaria said he thought the letter was "misleading." He gets similar appeals from Boys Town and the Tuberculosis League, he said.

"I get the impression you are a very generous man," the defense attorney commented. "I try to be," Mr. Zamaria replied. (He is married and has two children.) "I'm very fortunate myself and try to help others."

Mrs. Anna Vivirito, of Millvale, Pa., said she thought she was contributing to a charitable organiza-

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tion—"I thought they needed it." When the postal inspector put her "wise," she was "very disappointed."

"I had no idea the Religious Distributing Co. wasn't something it was represented to be," she told the jury. "I thought it was Catholic."

Asked by the defense attorney if she had read the sentence in the literature that the money was "for the benefit of Murray Kram," Mrs. Vivirito replied:

"Yes, I know. I guess I didn't realize what it meant."

Mrs. Mary Louise Grott of McKeesport testified that she sent in a dollar for a rosary bracelet without reading the printing in the literature.

"I always do when anything ever comes to my house like that," she said. "I saw the word 'religious.' I always send a dollar, no matter what. I'm a Catholic and I always try and help." She has two children.

A father of five, Carmen J. Gionfrido, of Altoona, Pa., told of sending in a dollar for a crucifix and chain because he always sends money to religious organizations.

"I figured it was a religious organization I was sending to. There are very few religious organizations I don't give money to."

It has been estimated that Kram sent out altogether 1,000,000 pieces of mail.

A First Philosopher Answers . . .

QUESTION: Compare Dante with Chaucer for humor and high seriousness.

ANSWER: "With regard to the humor of Chaucer and the high seriousness of Dante, we might take examples from our present way of life. And the best example to me seems to be to take two priests — one a priest in a parish, the other in the seminary.

"The priest in the parish would represent Geoffrey Chaucer; the other would represent Dante. The parish priest in this case would be a man with a ready laugh, a good sense of humor, an easy-going personality, one who likes all sorts of people. This is what Geoffrey Chaucer was — he was a typical man who had a head on his shoulders, but didn't 'lord' his knowledge over the others. Any writing that he did was merely a hobby, not a regular job . . .

"On the other hand, the priest in the seminary is an expert in his field and is all wrapt up in what he teaches. He isn't seen much because he is always busy reading or thinking about the favorite subject of his. Just as Saint Aloysius Gonzaga would leave a crowd when his fellow-seminarians began to talk about something in which God or the Blessed Mother wasn't mentioned, so does this priest-teacher cease to hear anything when his favorite subject isn't discussed. By his research and by the time which he puts into research, he becomes very serious-minded; he thinks continually. This is what Dante was. He didn't concern himself with the common people at all, and as Boccaccio writes, he wasn't much of a man who could see the bright side of life. To him, writing was not a pastime. It was his life: he lived it; he ate it; he slept it."

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Another very basic reason for a shorter pledge period is the matter of the relation between pledges and cash. More cash will be paid on pledges in twenty months than, for instance, in three years. One reason for this is obvious: fewer people will move, or become financially or physically incapacitated, or die, or simply tire of continuing their obligations, in twenty months than in longer periods of time.

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It is true that a longer pledge period makes the task of the fund raising counsellor easier. It is simpler to obtain pledges for $100,000 in three years than it is in twenty months—simpler for the professional counsel. **It does not mean that more cash will be raised on this basis. Nor does it mean the campaign will be easier for you or your people. The same procedure must be used** in any campaign, regardless of the length of the pledge period.

So why jeopardize the success of your campaign, even of the financial future of your parish, simply to make the work of your fund counsellor easier?

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Can Prayer Pay Debts?

YES, said a Pastor to the people of a parish in northern Wisconsin. A year after his arrival he announced to the parishioners: "Your long standing debt of fully 20 years, ever since the nice church was built and the good school opened, will be easily solved by prayer. We all will pray for that. Henceforth all of you offer a Rosary every week for the parish. On the Monthly Envelope Collection mark your name and 'I have offered the Weekly Rosary.' That is your payment, instead of money which you cannot afford as your earnings are meager. Our Lord, His most loving Mother, our patron saints will hear and help us. The method is easy for all—everyone can say the rosary."

It worked well, the Rosary was insistently asked for. De facto, parishioners (except a few very poor widows) would not sign their rosary contribution, but began to place their money offering every month. In a few years the whole debt, which they had been saying could never be solved, was wiped out, new necessary improvements made, salaries of the Sisters and Pastor—formerly donated as their was no money—now were being paid. Sufficient income was now on hand to meet all expenses, with no bazaars or chance games and no school tuition fees.

The people had faith. Attendance at Mass was very good. All the children were in the parish school. The trouble of indifference to parish dues came through the wide circulation of papers that were anti-priest, anti-bishop scurrilities. Now good Catholic, popular papers, magazines, made freely accessible, forced out the liberal, Masonic stuff.

C. J. M.

Chicago

Hearing Aids For The Priest

IT began about ten years ago. It seemed that so many in the confessional — particularly the ladies – were speaking too soft-voiced. Gradually it dawned on me that it was my hearing ability and not the voices. So began the experiment with hearing aids.

After 10 years and an investment of bout $600 the following conclusions were achieved and are now in daily use. For the sake of those in a similar plight a summary may be of value and save money.

The equipment now used is this: For the confessional I have a standard make with a long cord. It is the "transitor" type. The only battery is a 1½ volt "A" battery and is available everywhere for about 15c. The long cord enables one to sit a good 20 inches away from the screen — with the mike on the screen. These can be bought at $50, $100, or $150; and for those with exceptional hearing loss, a stronger set is available for $175.

At my desk I have at hand one of these later models. The whole device is contained in a bulky eyeglass frame. A colorless plastic tube leads from the temple-bar into the ear. Few notice it. A volume control easily regulates the tone one desires. The adjustment is made by seemingly just brushing your hand alongside your face

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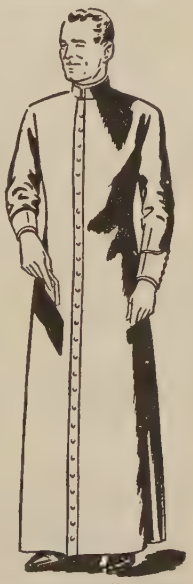

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—like chasing an insect pest. With this one can sit either at the desk or in the living room and follow the conversation normally. For large rooms — hall or chapel — it is not so effective as the cord device. The one I have sells retail at $285. We usually are given a 20% discount.

Since I bought the eye-glass device, several other makes are now on the market. In these they cut off the end of the temple-bar and attach the hearing-aid there. In all these an ear tube is also required. The latest I heard about is a very light device that fits right into the ear. Some are made to be attached to each temple-bar. These sell at $99 each. The other units, compact in one, sell up to $285 and near there.

I had an opportunity to try these various aids. It seemed to me that there is not much difference between them except that the $99 single temple-bar attachment can only be used by those with very little hearing loss. But for fuller value the two would have to be bought.

These eye-glass hearing aids — all transistor types—are activated by a very small mercury battery. It's about the size of a dime, and just a trifle thicker. They are readily available and cost 30c. In my eye-glass aid I usually get the promised 100 hour service from one such battery.

Now, there is also available an attachment to clamp over the receiver of any telephone. It is a magnetic type. It also is activated by two of the "dime" size mercury batteries: 59 decibles they say for its volume increase. I don't know and have never met a "decible," but I do know that on long distance calls it helps. It has a volume control.

All such "aids" are over-priced. The profit must be at least half of the retail price, if not more. They hand you the goo that much is spent on research. But the biggest piece of research did not come from the hearing-aid makers. This came from a big electric company laboratory. It was the "transistor," a remarkable discovery. A tiny speck of selenium or silicon, encased in plastic, can be used instead of the old type tubes. It was a remarkable find. I have often wondered where the demarcation lies between legitimate profit and sinful usury.

None of the products are named by me. I have not seen them advertised in THE PRIEST. If interested, mail me one of those double postals and I'll tell you what makes I use.

Henry Retzek

Spring Hill
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Minnesota

Using Surplus Food

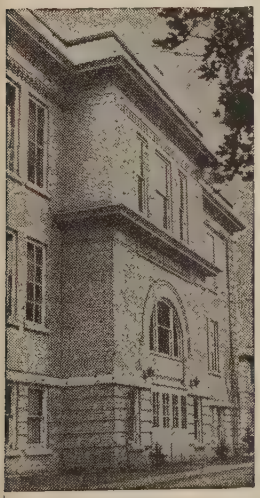
THE other night while coming home from one of my missions, I had my radio on and was stunned to hear someone representing CARE state that the U.S. government was paying $1,000,000 per day for the storing of surplus food. I understand that more than half the human beings in the world are not able to get enough to eat, and I believe that is an understatement—a good many in our own land.

We have vast tonnage for ship-

ments and we have the Navy. Have we real leaders in the United Nations or in other places where the destiny of nations and people is determined? We are building up for war at a frightful rate, and that is probably necessary. But why is it that these men, in their position of vantage and knowledge —why is it that they can't devise a simple plan for getting this surplus food out of storage to the people who are starving, instead of wasting the abundance of nature and paying for that wasteful process?

I think history will record that one of the finest things being done these days is the distribution of food and clothing by our NCWC. Why can't all that overabundance of food lying in the warehouses and on the ground be delivered where it will be surely used? I am no Republican but I take the liberty of suggesting it be placed under the direction of Herbert Hoover or some other great humanitarian who knows what to do with it or can readily find out. The churches, I am sure would be proud of having the task assigned to them, and Communism would have one less excuse for existence.

There is so much political maneuvering and pussyfooting among those geniuses in the UN, that it seems to me they are overlooking a big opportunity. It's a job that needs the attention of God-loving men in places of leadership, men who have ability to do things. I don't think we are storing that vast surplus of food for the reason Joseph of old did, but I believe we can put it, for the most part, where



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The Latin Breviary

FATHER O'SHEA, S.S., in his article on the revision of the rubrics for the recitiation of the Divine Office (THE PRIEST, December, 1955) says, "They (the revisions) point definitely in the direction of a much greater comprehension of the Office as a prayer, and not as a mere discharge of a duty . . . " Educators do not assume that a person can comprehend the meaning of a passage just because he can "read" it. Various tests have been devised to determine how much a person understands of a passage just read. If such a test were available, and administered to priests who have just finished the reading of the Breviary, we wonder how many would pass it successfully.

The barrier is a matter of language. It is one thing to be able to translate (often laboriously) one's Latin text book in the seminary. It is quite another thing to read at sight and comprehend the Breviary. It is a problem for many priests today; it will undoubtedly become more serious in the future. A generation ago, six years of Latin was the minimum requirement for admission to the seminary. Seminaries ordinarily made no provision for students who did not meet this minimum. With the decline of Latin in the high schools and colleges, the seminaries must now accept students with little, and some times no Latin, and give them intensive courses so that they can at least read their Latin texts. For many of them, later on as priests, we are afraid the Office will be an *onus diei* rather than an *opus Dei.*

May we hope that when the revision is complete, priests, in their private recitation of the Office, will at least have the choice of the vernacular or Latin. The Office will then be a source of spiritual inspiration which today many a priest finds only in his outside spiritual reading.

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Harmful Polemics

AS one who hopes to see an increasing use of the vernacular in our Roman liturgy, I regret the appearance of Father James McNamee's letter (THE PRIEST, May, 1956). It represents a type of polemics that does more harm to a cause than good. Nearly all of Father McNamee's statements in reference to history are open to challenge. His underlying thesis is open to objection on theological grounds.

The thesis is this: The uniform use of liturgical Latin maintained by the Popes throughout the Western Patriarchate has long been an evil in the Church, and "as a ritual language it should have been allowed to pass away a thousand years ago." According to this thesis the predominance of Latin degraded the national vernaculars and suppressed the rightful cultural development of converted peoples until they were set free from Latin "oppression" by the Reformation. During all this time (actually 1500 years) the Popes bungled badly on a disciplinary matter of the utmost importance, and by their consistent bungling contributed largely to the eventual loss of entire nations and millions of souls to the Faith. Even at present the obtuseness of Rome, as the thesis clearly implies, lets Latin stand as a "wall between men of today and the Christian Faith . . . a serious obstacle to missionary ac-

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tivity," while "the magnitude of the impediment that it interposes to conversions among English and German speaking people surely cannot be appreciated in Rome."

Were Father McNamee obliged to gather proofs for these latter assertions, I would not envy him his job. His view of history overlooks an important element of Catholic doctrine: the abiding presence of the Holy Spirit in the midst of the Church. The Church, headed by the Vicar of Christ, enacts her mission for the salvation of mankind under divine guidance. Only by forgetting this truth or hopelessly watering it down might one say that the Church, under the leadership of the Popes, has done grave harm to society and jeopardized souls on a grand scale by clinging to a false policy for a thousand years. This or that Pope, or possibly several Popes in succession, may seem to have done injury to the Church, but not all the Popes from St. Gregory the Great to Pius XII.

This point appears beyond debate. Among the errors of the Synod of Pistoia condemned by Pius VI (Aug. 28, 1794) is the proposition that the Church is capable of instituting a discipline that is useless or oppressive to Christian liberty or harmful to society in other ways. The error was condemned particularly as *Ecclesiae ac Spiritui Dei, quo ipsa regitur, iniuriosa* (Denzinger n. 1578.) Father McNamee's thesis does not sidestep this objection by attributing the dreaded Latinizing policy to the Pope as Patriarch rather than as Vicar of Christ. The alleged harm would still have been done by the man who is the Vicar of

Casavant . . .

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Christ and who ought, as Head of the Church, to have prevented so grave an injustice in any patriarchate. It was not the Pope alone, moreover, but an ecumenical council that anathematized another proposition which Father McNamee comes close to defending: "that the Mass ought to be celebrated in the vulgar tongue only" (Trent, Sess. XXII, can. 9).

Exaggerated Admiration

Father McNamee is not entirely in good company either if he urges a return to the language policy of the ancient Church *because* the vernacular liturgy is the "earliest (and most authentic) custom of the Church." Possibly there never has been a movement in rebellion against the Catholic *status quo* of any age that did not pretend to be restoring the Church to her earliest and most authentic customs. Admiration for the first Christian centuries, however wholesome in itself, has been a prolific mother of heresies and schisms. Father McNamee's admiration may be somewhat exaggerated when he says, "I don't think anyone will deny that those were the days of the greatest true expression of the Church." Actually some do deny it, and argue that the 20th Century, with her rich developments in dogma, discipline and devotional life, is, if not a more authentic, certainly a clearer and in many ways a more desirable expression of Christianity than the Church of the 3rd.

At any rate, there appears no conclusive argument why any period in the history of Catholic discipline must be held up as the model for all times. The Church must and does adapt herself to the needs of all times and places. This is a fundamental argument of all who advocate the vernacular in our present liturgy. They must admit, therefore, that if the Church is not bound now to the practice of the Middle Ages, neither was she bound in the Middle Ages to the practice of the ancient Church. They must admit that if for 1500 years she retained Latin as the exclusive liturgical tongue of the West, obviously she knew, guided by the Spirit within her, what was then best for the generality of souls.

Doctrinally it is more sound, as it is certainly more politic, to begin our appeal for the vernacular by recognizing the providential role of Latin in the past, and to ask for the vernacular not in consideration of ancient times but of the needs of our own. It may well be that those who now work for the vernacular are agents of Divine Providence bringing about a useful change in the discipline of the Church; though we will know that for sure only when Providence actually crowns their work. Meanwhile, they ought to beware of jeopardizing their cause, which is still based largely on hypotheses and probabilities, by misguided tactics. The possibility of vernacular in the Roman liturgy is more feasible today because the suspicion of heresy once surrounding the question has died away. Evidently it will do no good to revive the tone of Albigensians, of Wycliff and Huss, of Luther and Cranmer, of Quesnel and the Jansenists. The Holy See freely granted to Cyril and Methodious for the

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Correspondence

Greek Rite what it later denied rebels in the Latin Rite, because the Saints, by their sound argumentation, prudent zeal, and humble deference, justified the confidence placed in them by the supreme shepherd of souls.

Sincerely yours in Christ,
Fr. Thaddeus MacVicar,
O.F.M. Cap.
Garrison, N. Y.

The Luther Controversy

I AM in no position to enter the controversy with regard to the film on Luther. But I'm reading both sides with a lot of interest. It seems to me that most of Father Alban's argument is based on a premise that cannot be admitted, namely, that comparisons between Luther and the bad Popes, bad Bishops, and bad Catholics in general, are legitimate. Luther posed as a religious *founder*. The bad Catholics, even if they were Popes, were all merely so many individuals that were *members* of the Church. Father's argument would run right if Christ also had been one of those "living in glass houses." As it is, it seems that his argument does not prove much. His point that "wickedness is so often found in high places in the Catholic Church" proves nothing against the Church itself. But wickedness in Luther, it seems to me, proves a lot against the Church he founded.

It seems to me that charity for Lutherans, and true tolerance and understanding of their position, in no way requires tolerance of the errors and wickedness of their

founder. If many Lutherans have "worn out the original parts of the car and replaced them with other parts not manufactured in Rome" (or words to that effect), I would suggest that they are no longer Lutherans, and their logical answer to an attack on Luther's wickedness or doctrines would be to simply disown him, as they have many of his fundamental teachings.

Since I don't want to get mixed up in the controversy, I had better quit where I know I'm still on solid ground.

Devotedly yours,
Jesuit Pastor

Alaska

THERE must be many of us who found it surprising that such a lot of priests jumped on the bandwagon for setting off the fireworks on the origins of Protestantism.

Father Alban Fruth, O.S.B., has set up a formidable road-block to all this in his "Glass Houses" article in the April issue. Reactions to this sobering disquisition seem to be slow in coming.

This contribution is being offered in firm support of Father Alban's contention, with compliments to him for a fine little classic in point of presentation.

Another Minnesotan

Appreciation

YOU will be glad to know that as a result of the few lines in THE PRIEST regarding our vocational booklet, requests for copies have come from all over the United States, from Canada and Catalina Island.

They are still coming in. Surely this is evidence that your magazine is read.

With gratitude for your cooperation,

John M. Martin, M.M.
Maryknoll
St. Louis

LET me take this opportunity to thank you for publishing my article entitled "Week of Reparation in the Parish" in your magazine THE PRIEST. Since the article was published in February, I have been receiving requests from pastors all over the United States about more information. Requests have come in even from Canada, Chile, and as far as India! So I guess that that speaks well for the circulation of your excellent little magazine . . .

Sincerely in the Sacred Heart,
N. Predovich, S.J.
Saint Stanislaus
Parma 29, Ohio

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New York Priest

Reader Lets Off Steam

RATHER than spend all their time driving busy parish priests and nun teachers about this problem of more vocations, why can't they spend at least one half of their time on the priests who teach in seminaries and the sisters who train postulants? The former are convinced that Christ called only Ph. D.'s rather than poor fishermen. The latter bounce out everyone who does not serve their vanity. This is speaking generally of course but the word generally, I fear, could be greatly stretched. The priests at home are discouraged at all the kids that were chased home by a lot of misfits. Then they must preach to their parents about the evils of birth prevention while they feel that the listeners are condemning them for vocation-prevention.

That scinillating correspondent who cheered himself for wearing a black cassock and clerical clothes should ponder the reasons for the near-extermination of clergy and sisters in hot climates. In an area like Sicily, I was told that in 30 years there would be no more ordinations and few nuns because of a few reasons, one of which was the black robes that would be too heavy for horses up north. I sincerely hope that this question will not be treated as foolishly as the Latin affair. I would also suggest that we protest the Latin and foreign language quotations that are becoming ever so numerous in our Catholic reading. A good name for

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Will & Baumer Candle Co. Inc. Back Cover

Correspondence

this has been given—"Scholastic Nonsense." I cannot understand that if the keynote must be written in a foreign tongue, why not the whole article? I certainly think that the author would floor his readers with his mental weight much better.

In Christ,
Myron Florey
Wilkes-Barre, Pa.

Proposes Two Questions

THERE must be some pastors found who could dispense some helpful advice on handling the matter of Mass offerings made and left in a funeral chapel at time of death of a parishioner. In spite of all warnings and Bishop's direction, relatives make off with them. This writer knows of cases where such offerings were used for enrolling the deceased in some pious society, for paying imminent taxes, for releasing them piecemeal at later dates, and a complete muddle in regard to them several weeks after the funeral. Here is an envelope form of "Spiritual Bouquet Offering—to be used for Masses according to the wishes of the family," etc. Is it an invitation for such free-hand disposition?

Second question: In view of the increasing number of lay-teachers enrolled in our Catholic schools, what is being done, or what ought to be done, to provide a Retirement Fund for these good people? In many cases they are willing to forego the higher salary. Must they also forego the customary provisions for the time of retirement?

Pastor
Minnesota

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